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THE MORMONS.*

THE volume before us, understood, though anonymous, to be the production of Mr. Henry Mayhew, and one of a series published by the proprietors of the Illustrated London News, is, so far as we know, the first attempt which has been made in our country to give a connected history of the Latter-day Saints. That remarkable sect has long been foremost among the theological curiosities of our times. We received the first news of it from across the Atlantic, rather in surprise at the prophet's impudence, than in pity for the disciples' credulity. When the original knot of impostors and dupes swelled into a congregation, and congregations multiplied into a sect,—still more when we heard the Mormon absurdities with our own ears in the meeting-rooms of our manufacturing villages, or surprised a party of Mormons solemnizing the rite of baptism in some secluded pool of an English river, Mormonism became a fit subject for psychological curiosity, and we felt impelled to inquire by what means so gross an error had been made to approve itself as truth to so many minds and consciences. What fundamental chord of human nature had been struck? what prevailing weakness flattered? what evil passions roused? But now when error has received the plausible, if fallacious, attestation of martyrdom, and delusion been elevated by persecution to the dignity of principle,—when the Mormons have become a nation, and Mormonism been developed into a national polity,—when the territory of Deseret, the settlement of these sectaries, is increasing in population so fast as to have a prospect of speedy admittance into the American Union, and presents a spectacle of steady and enterprising industry which earns distinction even among the industrious and enterprising communities by which it is surrounded,—the past and future of Mormonism become by far the most striking and not the least important question of contemporary church history.

We have not space to enter upon the details of the original imposture of Joseph and Hyrum† Smith. With these the newspaper paragraphs of the last few years have no doubt made our readers more or less familiar. It is enough to say that the Book of Mormon, alleged to have been discovered by Joseph Smith in 1827, was two years afterwards imparted by him to a chosen few. The golden plates on which the book was written were delivered into Smith's hands by the angel of the Lord. By the same or a similar messenger, Joseph Smith and Oliver Cowdery, an early disciple, were admitted first to what they

* The Mormons, or Latter-day Saints, &c. Illustrated with Forty Engravings. National Illustrated Library Office. London, 1851.

† Why the name is so spelled we know not.

called the Aaronic priesthood, and afterwards to that of Melchizedek. On another occasion Joseph was almost as fortunate as Ignatius Loyola, in being admitted to a personal interview with the two first persons of the Trinity. The upshot of the whole is, that Joseph Smith is the divinely-appointed prophet of a new religious system, intended not to supersede, but to supplement, the Jewish and Christian dispensations; and that, being in constant communication with God, the measures which he takes for the promulgation of his system are immediately dictated by Heavenly Wisdom.

So long as the visions of religious men are confined to generalities, we accept them as the natural product of a heated imagination. The descent to the particular is usually indicative of a declension in honesty. But we are not by any means restricted to such psychological grounds of suspicion in the present case. The Book of Mormon pretends to be the buried Bible of a primæval race which once inhabited North America. But it has been absolutely claimed by the widow of one Solomon Spaulding, as in substance, and especially in historical matter and names, the same as a MS. novel by her husband, which had been founded on the speculation that the North American Indians were descended from the lost tribes of Israel. She brings witnesses to corroborate her claim. She clearly shews how the MS. probably came into the hands of a certain Sidney Rigdon, who occupies a place in the history of Mormonism only less conspicuous than that of Smith himself. It is true that Rigdon denies the truth of Mrs. Spaulding's story, and throws doubt on the credibility of her witnesses, but with such coarseness of manner and statement as to deprive his own declaration of any credit. An attempt was made at the beginning of the imposture to gain the testimony of Professor Anthon as to the genuineness of the characters with which the golden plates are inscribed. But not only is it worthy of remark that no one has ever seen the golden plates, but that Professor Anthon at once repudiated the idea that the strange flourishes set before him were Egyptian hieroglyphics, reformed or otherwise, and detected their original in the copy of the Mexican Calendar given by Humboldt. The part of the book which seems to be Smith's own production is glaringly ungrammatical. The following sentences are examples: "Do as ye hath hitherto done;" "I saith unto them;" "I who ye call your king." Anachronisms and contradictions are as common as grammatical solecisms. Yet the Mormons, admitting the existence of all these, deny that they ought to interfere with the credibility of the book, and point to similar instances in the Old and New Testament. How far the advocates of a plenary and literal inspiration of the Scriptures could afford to repudiate the analogy, we will not pause to inquire.

Revelation did not stop with the Book of Mormon. It was speedily followed by "The Book of Doctrines and Covenants," the contents of which refer to the temporal government of the Mormon church. This was amplified, like the revelation of the angel Gabriel to Mahomet, as occasion might require. The marks of fraud and imposture, the mixture of the profane and the ludicrous, are here more evident even than before. The grammar is as delectable: Priscian's head was never before so broken. "Your Father who art in heaven," "the stars that giveth their light," may serve as specimens. Joseph Smith is always ad-

dressed by the Almighty as "Junior," to distinguish him from his father. Yet is he not the only person so favoured. Sidney Rigdon, Edward Partridge and Emma Smith, the prophet's wife, have all communications from heaven. And these communications are of a sort which, one would imagine, must have opened the eyes of all but the wilfully blind.

"Thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon."

"Hearken, oh ye elders of my church, who have assembled yourselves together in my name, even Jesus Christ, the Son of the living God, the Saviour of the world. Behold, verily I say unto you, I give unto you this first commandment, that you shall go forth in my name, every one of you, except my servants Joseph Smith, jun., and Sidney Rigdon. . . . If there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, it shall be kept to administer to those who have not."—P. 39.

In 1831, the Lord "reveals" as follows: "It is meet that my servant Joseph Smith, jun., should have a house built in which to live and translate." Again—"If you desire the mysteries of the kingdom, provide for him food and raiment and whatsoever thing he needeth." One Martin Harris, a primitive witness, who had moreover supplied the prophet's first funds, very naturally desired to see the golden plates with his own eyes. The prophet puts him off as follows:

"Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you my servant, Joseph Smith, jun., have got the plates of which you have testified and borne record that you have received of me; and now, behold, this shall you say unto him,—'He who spake unto you said unto you, I the Lord am God, and have given those things unto you, my servant, Joseph Smith, jun., and have commanded you that you should stand as a witness of these things; and I have caused you that you should enter into a covenant with me that you should not show them except to those persons that I commanded you; and you have no power over them except I grant it you.' . . . And now, again I speak unto you my servant Joseph, concerning the man that denies the witness. Behold, I say unto him, he exalts himself, and does not sufficiently humble himself before me. But if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see."—P. 39.

Another original witness—all of whom, by the bye, Smith and Rigdon contrived before very long to get out of the way—Oliver Cowdery, is thus libelled from heaven: "Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments, *and the moneys* which he shall carry into the land of Zion, *except one go with him who shall be true and faithful.*" (P. 40.) We cannot sufficiently express our wonder that by means such as these the prophet could have gathered even the meanest rudiments of a sect from the acute and educated population of New England.

A sect was gathered, money was collected, and missionaries sent out to propagate the new faith among the ignorant operatives of the mother country. We presume that in the Mormon State of Utah the names of Elders O. Hyde and H. C. Kimball are now, or will some day be, regarded with the reverence due to those of apostles. They are re-

corded to have baptized, in the course of their first mission in 1837, 2000 persons, chiefly in the manufacturing districts of Lancashire, Yorkshire and South Wales. In six years the church in England numbered 10,000 souls. So speedy a dissemination of the new faith could not fail of the marvels usually attendant upon seasons of great spiritual excitement. Under the influence of St. Bernard's preaching, the halt and the maimed became whole. George Fox was not without belief in the powers of his own faith. Wesley and Fletcher both record the remarkable results of their personal intercessions with God as miraculous. And thus, too, if we may credit Mormon authorities, Mormonism has not been without its attesting miracles, though it may be observed that they are of a class, the validity of which it is difficult to bring to the test of demonstrative evidence. Devils were cast out at Leamington and Merthyr Tydvil. Those who do not believe that these beautiful localities are so infested, may account for the alleged phenomena on the naturalistic theory, to which for once we may allow a validity; those who are so credulous, we must leave to the belief also in the miracles. A case of cholera miraculously cured at Huddersfield, and that of a running sore healed at an indefinite place, may be trusted to the natural incredulity of the age. Yet let our religious teachers look to the fact, that in the fourteen years intervening between 1837 and 1851, "more than 50,000 saints had been baptized in England, of which nearly 17,000 had emigrated to Zion."

And what is this creed which seems to meet with acceptance so ready? The question is not easy to answer. We may pass by the imposture which disfigures its origin,—the idle tales of its miracles,—the clumsy vehicle of historical fiction by which the transmission of the Book of Mormon from the primitive nation who were its guardians, to the hands of Joe Smith, is accounted for,—to consider the doctrines, the duties, the motives of the faith. And this done, we shall, after all, find reason to regard Mormonism as one more instance of the vitality of Christianity, when presented to the popular mind in a new and attractive guise. Its church government is peculiar both in its form and pretensions. Its manner of conducting worship is novel and exciting. The position of the united church and state in the Valley of the Great Salt Lake, presents inducements to the practical intellect, and abundant food for the lively imagination. But, with the exceptions already mentioned, the doctrines of Mormonism differ less from what we consider the essence of Christianity, than those of many so-called Christian sects. Let the Latter-day Saints speak for themselves:

"We believe in God the eternal Father, and his Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgressions.

"We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

"We believe that these ordinances are:—1st, Faith in the Lord Jesus Christ. 2nd, Repentance. 3rd, Baptism by immersion for the remission of sins. 4th, Laying on of hands for the gift of the Holy Spirit. 5th, The Lord's Supper.

"We believe that men must be called of God by inspiration, and by laying on of hands by those who are duly commissioned to preach the Gospel, and administer in the ordinances thereof.

"We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, &c.

"We believe in the powers and gifts of the everlasting Gospel, viz., the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues and the interpretation of tongues, wisdom, charity, brotherly love, &c.

"We believe in the Word of God recorded in the Bible; we also believe the Word of God recorded in the Book of Mormon, and in all other good books.

"We believe all that God has revealed; all that he does now reveal; and we believe that he will yet reveal many more great and important things pertaining to the Kingdom of God, and Messiah's second coming.

"We believe in the literal gathering of Israel, and in the restoration of the ten tribes; that Zion will be established upon the western continent; that Christ will reign personally upon the earth a thousand years; and that the earth will be renewed, and receive its paradisaical glory.

"We believe in the literal resurrection of the body, and that the dead in Christ will rise first, and that the rest of the dead live not again until the thousand years are expired.

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience unmolested, and allow all men the same privilege, let them worship how or where they may.

"We believe in being subject to kings, queens, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

"We believe in being honest, true, chaste, temperate, benevolent, virtuous, and upright, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, we 'believe all things,' we 'hope all things,' we have endured very many things, and hope to be able to 'endure all things.' Everything virtuous, lovely, praiseworthy, and of good report, we seek after, looking forward to the 'recompense of reward.'"—Pp. 46, 47.

We may notice in passing, that the first article of this confession is far removed from an avowal of belief in the Trinity; that the third affirms the distinctive principles of Universalism; and that the statement of practical religion, and the claim of freedom of conscience, might be adopted by any Christian sect. The Mormon doctrine of the nature of God is curious in itself, and especially to be recommended to the notice of those Christians who support their views by a textual reference to and literal interpretation of the Old Testament. We confess we do not see how they can refuse their assent to it. Our extract is taken from "The Latter-day Saints' Catechism," by Elder D. Moffat.

28. *What is God?*

He is a material intelligent personage, possessing both body and parts.

29. *Could he be a being without body and parts?*

No. Verily, no.

30. *What form is he of?*

He is in the form of man, or rather man is in the form of God.

31. *Where do you find these proofs?*

In the Scriptures of the Old and New Testament.

32. *Can you prove, then, that man is in the form of God?*

Yes. Genesis v. 1: In the day that God created man, in the likeness of God made he him.

33. *Can you mention the parts of his body from the Scriptures?*

Yes. Exodus xxxiii. 22, 23: And I will cover thee with my hand; and I will take away my hand, and thou shalt see my back parts, but my face shall not be seen.

34. *Can you mention any more parts of his body?*

Yes. Exodus xxiv. 10: And they saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone.

35. *Did ever any man speak face to face with God?*

Yes.

36. *To whom did he speak?*

To Moses.

37. *Can you repeat it?*

Yes. Exodus xxxiii. 11: And the Lord spake unto Moses face to face, as a man speaketh to his friend.

38. *As the God of Heaven possesses body and parts, doth he also possess passions?*

Yes. He eats, he drinks, he loves, he hates.

39. *Where have you an account of his eating?*

When he appeared to his servant Abraham on the plains of Mamre. Genesis xviii.

39. *Did Abraham know that the Lord desired to eat when he appeared unto him?*

Yes. Genesis xviii. 5: And I will fetch a morsel of bread, and comfort ye your hearts, for therefore are ye come to your servant.

40. *Can you point out the object of his love?*

Yes. Malachi i. 2: Was not Esau Jacob's brother, saith the Lord; yet I love Jacob.

41. *What were the things of his hatred?*

The palaces of Jacob.

42. *Can you prove it?*

Yes. Amos vi. 8: The Lord hath sworn by himself, saith the Lord of Hosts, I abhor the excellency of Jacob, and hate his palaces.

43. *Can this Being (God) occupy two distinct places at once?*

No.

44. *Can he move from planet to planet with facility and ease?*

Yes. Genesis xi. 5: And the Lord came down to see the city and the tower which the children of men builded.

45. *With whom did the Lord converse?*

With his servant Abraham.

46. *Upon what things did they converse?*

About the destruction of Sodom and Gomorrah.

47. *Doth the Lord also reason with men?*

Yes. Isaiah i. 18: Come let us reason together, saith the Lord."—
Pp. 48, 49.

Our readers will doubtless excuse us the development of the complicated Mormon church polity,—the various institutions of the priesthood, the gradation of the hierarchy, the provision for the public ordinances of religion.

These are, philosophically speaking, the accidents of Mormonism. We cannot but think that its strength, and therefore its essential truth, lies in its theory of revelation. It denies that revelation, in any sense of the word, ceased with the close of the New-Testament canon. It denies the existence of a difference and superiority *in kind* in the inspiration given to the prophets and apostles of the Jewish and Christian Scriptures, over that now and ever accorded to an anxious conscience and a faithful will. It presents to men's hearts, in a coarse, in an exaggerated, in an untrue light, the great spiritual fact, that personal intercourse with God, the reception of knowledge and impulse from the divine soul, is possible, under certain specified conditions, to the human soul, not only in the dim distance of an Eastern land and an indefinite past, but now, amid the interests of civilized Europe. And this presentation of the highest form of religion,—the oneness with God to be attained by the soul,—as an ever-present possibility, rather

than as an historical fact, is the secret which has given success even to the gross imposture of a Joe Smith, and lent unshrinking devotion to the ignorant believers in a Book of Mormon. What might it not do if preached as the essential motive of a primitive Christianity?*

There is one point more which we would briefly notice before proceeding in our abstract of the history of the Mormon church. It is fair to suppose that the Latter-day Saints have made their converts, especially in England, chiefly from the so-called orthodox sects of Christians; and we have been struck with the number of objections to Mormonism which could not be urged with consistency by persons holding such religious views, or, if urged, are conclusively answered by the Mormons with an *argumentum ad hominem*. The Book of Mormon is grammatically and historically incorrect. The same objections apply in no small degree to the Bible. The Mormon doctrine of the nature of God is repugnant to Christian feeling and New-Testament declaration; but it is inexpugnably supported by an array of Old-Tes-

* Some of our readers may peruse with curiosity the following specimen of a Mormon hymn. They will see that it is composed in accordance with Whitfield's declaration, "that he did not see why the devil should have all the good tunes."

"The God that others worship is not the God for me;
He has no parts nor body, and cannot hear nor see;
But I've a God that lives above—
A God of Power and of Love—
A God of Revelation—oh, that's the God for me;
Oh, that's the God for me; oh, that's the God for me!

"A church without apostles is not the church for me;
It's like a ship dismasted, afloat upon the sea;
But I've a church that's always led
By the twelve stars round its head;
A church with good foundations—oh, that's the church for me;
Oh, that's the church for me; oh, that's the church for me!

"A church without a prophet is not the church for me;
It has no head to lead it, in it I would not be;
But I've a church not built by man,
Cut from the mountain without hands;
A church with gifts and blessings—oh, that's the church for me;
Oh, that's the church for me; oh, that's the church for me!

"The hope that Gentiles cherish is not the hope for me;
It has no hope for knowledge, far from it I would be;
But I've an hope that will not fail,
That reaches safe within the veil;
Which hope is like an anchor—oh, that's the hope for me;
Oh, that's the hope for me; oh, that's the hope for me!

"The heaven of sectarians is not the heaven for me;
So doubtful its location, neither on land nor sea;
But I've an heaven on the earth,
The land and home that gave me birth;
A heaven of light and knowledge—oh, that's the heaven for me;
Oh, that's the heaven for me; oh, that's the heaven for me!

"A church without a gathering is not the church for me;
The Saviours would not order it, whatever it might be;
But I've a church that's called out,
From false traditions, fear, and doubt,
A gathering dispensation—oh, that's the church for me;
Oh, that's the church for me; oh, that's the church for me!"—Pp. 45, 46.

tament texts. The attempt of the Mormons to detect a prophecy of themselves in Isaiah, Ezekiel, Daniel and Revelation, and so to establish a connection between the dispensations of the earlier and the latter days, shew clear evidence of ex-post-facto interpretation. As much might be said for half the applications of the orthodox doctrine of prophecy. The immoralities laid to the charge of Smith are a sufficient refutation of his prophetic mission. Moses killed the Egyptian—David was an adulterer—Solomon a polygamist; yet their works form an acknowledged part of revelation. The Catholic could hardly object to Mormon miracles, nor the Methodist to Mormon visions. No wonder, then, that the people have passed from one phase of spiritual ignorance to another.

The first Mormon conference was held at Fayette, June 1, 1830, when the believers, including all the Smiths, amounted to thirty. The opposition of the people dates from this early period. The prophet's life was alleged to have been formerly immoral. He admitted the fact, but pointed out how much the more remarkable the work of grace in his heart. And if he were unlettered, were not Peter and James and John unlettered too? Still he thought it prudent to remove to Kirtland, in Ohio, there to found a temporary settlement till he should have decided what spot in the American Union was to be honoured as his future Zion. The church grew; converts were made as the prophet travelled up and down; till at last Jackson county, in Missouri, was revealed to the bodily sight or inward vision of Smith as the future metropolis of his sect. He preached with acceptance—established a nucleus of believers as an earnest of the great things to come—and returned to Kirtland to establish a mill and a store, and a bank to “make money” for Zion's sake.

At this point begins the tragedy of Mormonism, and the shame of the Christian people of the United States. Smith and Rigdon were on a missionary enterprize, when, in the depth of winter, they were dragged from their beds, stripped naked, tarred and feathered—a theological argument of no efficacy against the unfortunate opponent, and of infinite disgrace to the persons who use and the State which permits it! But the Mormons in Missouri were manifesting their wonted virtues of industry and enterprize—their lands were well tilled—their cattle numerous and thriving—their homesteads comfortable. They were assailed with the usual accusations brought against an eccentric religious movement,—their lives were immoral, and their tenets subversive of the well-being of society. They had spoken imprudently of the time when the entire State of Missouri should be the inheritance of the Saints. Worst sin of all! their newspaper had engaged in controversy with a pro-slavery journal. Wherefore a caucus of the inhabitants of the county was held, and the address, of which the following are the concluding paragraphs, adopted. We beg the reader's observation of the mock decorum in which the violation of all law and social order has arrayed itself.

“Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretended to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify by the appellation of unknown tongues, we have nothing to say; vengeance belongs to God alone. But as

to the other matters set forth in this paper, we feel called on, by every consideration of self-preservation, good society, public morals, and the fair prospects that, if they are not blasted in the germ, await this young and beautiful country, at once to declare, and we do hereby most solemnly declare—

“That no Mormon shall in future move and settle in this country.

“That those now here, who shall give a definite pledge of their intention within a reasonable time to remove out of the country, shall be allowed to remain unmolested until they have sufficient time to sell their property and close their business without any material sacrifice.

“That the editor of the *Star* be required forthwith to close his office, and discontinue the business of printing in this country; and, as to all other stores and shops belonging to the sect, their owners must in every case comply with the terms of the second article of this declaration, and upon failure prompt and efficient measures will be taken to close the same.

“That the Mormon leaders here are required to use their influence in preventing any further emigration of their distant brethren to this country, and to counsel and advise their brethren here to comply with the above requisitions.

“That those who fail to comply with these requisitions be referred to those of their brethren who have the gifts of divination and of unknown tongues, to inform them of the lot that awaits them.”—P. 69.

The sequel may be told in few words. The Mormons refused to comply with the requisitions of the address—a riot was raised—the printing-office of the *Star* was razed to the ground, and the press and types carried off—and two unfortunate Mormons were tarred and feathered. The Lieutenant-Governor of the State, Lilburn W. Boggs,—we will give his name all the disgraceful publicity in our power to bestow,—looked on, and not only declined to interfere, but abetted the rioters.

The Mormons were preparing to leave the county, when their courage was roused by a conciliatory and encouraging letter from Governor Dunklin, who disapproved of the conduct of his deputy. A riot ensued on their change of determination—rifles were put in requisition—blood was shed—the militia was called out under Boggs—and the unhappy Mormons fled in despair to the other side of the river. Law, as is not unfrequently the case in America, was too weak for the organized licence of public opinion.

The church had but removed to another county of the same State. Here they were joined by Smith, whose bank at Kirtland had stopped payment, and who had himself disappeared from Ohio, as the Americans phrase it, “between two days.” But their whole sojourn in Missouri extended only to three years. Persecution rose in fury in exact ratio to their temporal prosperity. Their lawless neighbours, on the same pretexts as before, burnt their stacks, laid waste their farms, hamstringed their cattle, and, if the Mormon account be true, wreaked their spite even upon women and children. The law was appealed to in vain. The Governor was anxious and willing to keep the peace, but the militia was the only force at his disposal, and the militia was anti-Mormon to a man. Naturally, the Mormons organized a force among themselves, which they called the Danite Band, or, less prudently, the Destroying Angels. Collisions between this body and the militia took place repeatedly: in one instance, at a place called Haun’s Mill, all the population was massacred. The whole State was one scene of anarchy. At last, the entire body of militia was called out, and the Mormons laid

down their arms and surrendered themselves prisoners of war. Joseph and Hyrum Smith, with some other of the leaders, were arrested on the capital charge of treason. The rest, in an address by Major-General Clark, which is a masterpiece of refined and cruel irony, were allowed to buy their lives on condition of giving up their leaders, surrendering their arms, leaving their whole property to pay the expenses of the war, and forthwith quitting the State, homeless and moneyless outcasts. The Smiths were sent to prison, and their unhappy followers took refuge in the then half-cleared State of Illinois.

Before long, Joseph was fortunate enough to escape from prison, and with the church, to the number of 15,000, determined to make another stand in Illinois. The prophecy that the permanent Zion should be set up in Jackson county, Missouri, had indeed failed; but it was easy to put off its fulfilment for a time, and to promise that the enemy should one day be driven out. The village of Commerce, afterwards better known by the name of Nauvoo, became the new Mormonite head-quarters. Again they set themselves to build houses and barns, till the ground and graze the prairies, and again they were eminently successful. In a year and a half, Nauvoo contained 2000 houses, besides numerous public buildings. Revelations, of which there had lately been a remarkable dearth, recommenced. A heavenly communication, divided into forty-six sections, commanded the building of a temple, and the first stone of a temple was laid on the 6th of April. For this building, which was 138 feet in length, by 88 in breadth, and surmounted by a pyramidal tower 170 feet in height, Mormon enthusiasm subscribed no less than one million of dollars. The prophet, now known by the title of Lieutenant-General Smith, was attended on the occasion by his body-guard of the Nauvoo legion, and held a grand review of the forces of the community. Joseph was at the height of his glory, not only now, but for a brief period of prosperity which followed. The city grew and thrived. New emigrants continually arrived from England, and carved out a portion for themselves from the surrounding uncultivated land. The municipal institutions of the city were perfected under the prophet's own eye. The population, being entirely Mormonite, was enthusiastically subservient. And at last we find the prophet not only corresponding with Clay and Calhoun, competitors for the Presidency, as to their probable conduct towards his followers, but allowing himself to be proposed as a candidate for that high office.

This season of repose proved brief indeed. Boggs, the ex-Governor of Missouri, his old enemy, instituted a malicious prosecution against him for damages sustained by neutral parties during the expulsion of the Mormons from Jackson county, and took advantage of his temporary sojourn at a frontier town to arrest and lodge him in a Missouri gaol. He was soon released by a writ of habeas corpus, and retaliated by a counter action, in which he received trifling damages and incurred enormous costs. But his worst troubles had their root at home. Accusations of immorality were not unfrequently directed against the leaders of the sect. A doctrine of "spiritual marriage," of the nature and even existence of which the evidence at our command does not allow us to speak with certainty, was attributed to Sidney Rigdon, a man by whose side Smith almost appears like a prophet and a hero. There were no doubt persons among the Mormons who, whatever the personal charac-

ter of the leader, were not distinguished for sanctity of life, and pretended to have revelations as valid as his. One of these, named Higbee, whom Smith, according to his wont, had "cut off for his adulteries and handed over to Satan," brought an action against him for defamation before the municipal court of Nauvoo, laying the damages at 5000 dollars. Joseph was of course acquitted, and Higbee's prosecution declared malicious; but the affair did not stop here. The discontented in the church charged Joseph with the very same crime for which he had punished Higbee; and one Dr. Foster was bold enough to start a paper in Nauvoo, called the *Expositor*, for the express purpose of giving currency to these accusations. The corporation of Nauvoo gave instant orders for "the abatement of this public nuisance;" the office of the *Expositor* was razed to the ground, and the presses and papers burned.

The end was now fast approaching. Foster appealed to the State of Illinois. A warrant was accordingly served upon the mayor of Nauvoo, but its validity was denied, and its bearer conducted out of the city by the marshal. The militia was ordered out to support the dignity of the law, and Nauvoo was fortified to defend the prophet. The whole State was divided into Mormonites and anti-Mormonites. The Governor, Mr. Ford, himself appeared upon the scene of action; and a repetition of the events in Missouri seemed from the excitement on both sides to be inevitable, when, on the word of honour of the State being given for their protection, Joseph and Hyrum Smith peaceably surrendered themselves. How the State of Illinois kept its word, and the precise value of State honour in America, may be estimated from the following narrative of an eye-witness. It was feared that the Smiths would escape with slight or no punishment, and the citizens of Illinois massacred them in the gaol.

"Possibly the following events occupied near three minutes, but I think only about two, and have penned them for the gratification of many friends :

"Carthage, June 27th, 1844.

"A shower of musket balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps. While Generals Joseph and Hyrum Smith, Mr. Taylor, and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door, and no ketch that was useable;—the door is a common panel—and as soon as we heard the feet at the stairs' head, a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position. General Joseph Smith, Mr. Taylor, and myself, sprang back to the front part of the room, and General Hyrum Smith retreated two-thirds across the chamber, directly in front of and facing the door. A ball was sent through the door, which hit Hyrum on the side of his nose, when he fell backwards, extended at length, without moving his feet. From the holes in his vest (the day was warm, and no one had a coat on but myself), pantaloons, drawers, and shirt, it appears evident that a ball must have been thrown from without, through the window, which entered his back on the right side, and passing through lodged against his watch, which was in his right vest pocket, completely pulverizing the crystal and face, tearing off the hands, and mashing the whole body of the watch, at the same instant the ball from the door entered his nose. As he struck the floor he exclaimed emphatically, '*I'm a dead man.*' Joseph looked towards him, and responded, '*O dear brother Hyrum!*' and opening the door two or three inches with his left hand, discharged one barrel of a six shooter (pistol) at random in the

entry from whence a ball grazed Hyrum's breast, and entering his throat, passed into his head, while other muskets were aimed at him, and some balls hit him. Joseph continued snapping his revolver round the casing of the door into the space as before, three barrels of which missed fire, while Mr. Taylor, with a walking-stick, stood by his side and knocked down the bayonets and muskets which were constantly discharging through the doorway, while I stood by him, ready to lend any assistance, with another stick, but could not come within striking distance without going directly before the muzzle of the guns. When the revolver failed we had no more fire-arms, and expecting an immediate rush of the mob, and the doorway full of muskets—half way in the room, and no hope but instant death from within, Mr. Taylor rushed into the window, which is some fifteen or twenty feet from the ground. When his body was nearly on a balance, a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket, near the left breast, and smashed it in 'pie,' leaving the hands standing at 5 o'clock, 16 minutes, and 26 seconds—the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down their muzzles with a stick; while they continued to reach their guns into the room, probably left-handed, and aimed their discharge so far around as almost to reach us in the corner of the room to where we retreated and dodged, and then I re-commenced the attack with my stick again. Joseph attempted, as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward, exclaiming, '*O Lord, my God!*' As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side a dead man. At this instant the cry was raised, '*He's leaped the window,*' and the mob on the stairs and in the entry ran out. I withdrew from the window, thinking it of no use to leap out on a hundred bayonets, then around General Smith's body. Not satisfied with this, I again reached my head out of the window, and watched some seconds, to see if there were any signs of life, regardless of my own, determined to see the end of him I loved. Being fully satisfied that he was dead, with a hundred men near the body, and more coming round the corner of the gaol, and expecting a return to our room, I rushed towards the prison door, at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open. When near the entry, Mr. Taylor called out, '*Take me.*' I pressed my way until I found all doors unbarred; returning instantly, caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon, or inner prison, stretched him on the floor, and covered him with a bed, in such a manner as not likely to be perceived, expecting an immediate return of the mob. I said to Mr. Taylor, '*This is a hard case to lay you on the floor; but if your wounds are not fatal I want you to live to tell the story.*' I expected to be shot the next moment, and stood before the door awaiting the onset.

"WILLARD RICHARDS."

For this crime no one was ever punished. The guilt, therefore, rests on the head of the State.

It is time that we abated the prolixity of our narrative. To the honour of the Mormons be it said, they made no attempt to avenge the death of their leader. They elected as his successor Brigham Young, who at present fills the office with distinguished ability. One of his first acts was to expel the rival candidate, Sidney Rigdon, from the community. He proceeded with the building of the temple, and did his best to allay the intestine commotions of the sect; but in vain. Foster continued to publish his so-called exposures, which were naturally echoed with

tenfold energy from the anti-Mormonite press throughout the Union, till at last an anti-Mormonite party was formed in Illinois as strong and as violent as that which had formerly existed in Missouri. From January to October, 1845, the country round Nauvoo was one scene of riot and outrage. Then the Mormons determined to make their final emigration. A quiet withdrawal from the spot endeared to them by the results and the remembrance of much patient industry, seemed the only means by which to avoid a violent expulsion. They agreed, therefore, to leave the State of Illinois by detachments, that they might have time to dispose of their property; and, accordingly, a body of 1600 men crossed the Mississippi in February, 1846. American honour was again conspicuous in the course pursued against the remnant. Nauvoo was besieged in September of the same year, on the plea that the Mormons did not *intend* to fulfil their engagements with the State. The city was bombarded for three days, and the wretched inhabitants driven forth to wander where they would.

It is impossible to wonder that the Mormons looked out for a new abode as far as possible from the haunts of the omnipresent Anglo-American race. Then California had not attracted to her shores the refuse of the nations, and on its eastern boundary was a territory fertile enough, but difficult of access, and in the possession of the fierce Indians of the Sierras. The first objection might be overcome by patience; the second would hardly be felt as such by those who had lived in Missouri and Illinois. To the details of the wonderful pilgrimage across the Rocky Mountains we cannot now advert. An army of men and women and children, followed by herds of cattle and encumbered with their household goods, penetrated, under the strong impulse of a fanatic faith, through regions shut by starvation even to exploring expeditions. Rivers had to be bridged, pathless prairies to be crossed, mountain chains to be ascended, passes garrisoned by the Indians to be forced; yet the City of God was on before and starvation in the rear; and so the army passed on, though its track was marked by graves. And now the Mormons divide with the Quakers alone the honour of having made a permanent peace with the Indians; and the Valley of the Great Salt Lake smiles in happy fertility, as Missouri and Illinois smiled before.

Our summary of the events we have thus recorded need be but brief. We have omitted much which does not seem supported by any certain basis of fact. Yet thus much seems clear, that however indubitably Joseph Smith may have been at first a liar and an impostor, he yet acquired belief enough in his inventions, or manifested sufficient constancy in his conscious imposture, to bear up against no small share of persecution; that however mistaken the Mormons may be in their estimate of theological truth—however, as their enemies assert, deficient in their observance of the decencies of social life, they are a people of rare energy and perseverance in their performance of social duties; and that, however America may beyond seas vaunt her liberty, she has yet much to learn of that true freedom whose essence is self-government.

L'ANNUNZIATA, OR THE FOUNDLING HOSPITAL, NAPLES.

"Figlii della Madonna!" How beautiful the device by which Religion attempts to shelter the forsaken foundling from the world's scorn! Foundlings! *Enfans trouves!* are words which declare a fact, it is true, but blazon it out, it has always appeared to me, with little regard to delicacy. One might speak of a litter of pups in the same way. On my first visit to Naples, then, I was greatly interested to find that for the desolate ones of the world the protection of religion was bespoken, and that, to use the phrase commonly adopted here, the mantle of the Madonna was thrown over those whom father and mother had abandoned. The effect, as may be imagined, is most beneficial as far as the social position of the children is concerned, whatever may be the general influence on society. The stain of reproach is taken from them, and many is the childless parent, many the devotee, who has received a "grazia," or is desirous of purchasing one from heaven, who is but too anxious to receive to her arms a child of the Madonna. The first incident which called my attention to this institution was the meeting with a romance of real life entitled "*Ginevra*," prohibited then and now. Through the medium of the life of a foundling, it recounts the cruelties and mismanagement practised therein, and, I am told, far below the truth. The style of the work is simple and elegant, well adapted to the extreme pathos of the story, and I derived from it a desire to inspect the institution minutely—a desire which, until lately, I have not been able to gratify. The following are some of the notes which I made at the time, and to the general reader they may not be without interest.

At the extreme end of Naples, towards the east, is a large building, forming a hollow square, one side of which is a church dedicated to the Virgin, the other three sides being devoted to the offspring of illicit love. On the outer façade is cut a small long opening, through which the poor babes are thrust into privation of parental care, and above is seated a figure of the Madonna, as if declaring herself their foster-mother. Whilst waiting in the outer court till my order was presented to the governor, I had time to mark one or two characteristic features. There were many country people also waiting, some to adopt, others to take children to nurse. Some had brought back little invalids as being an unprofitable speculation—for be it observed, that either for adoption or nursing, the healthy are always taken, and in case of sickness are restored. On one of the walls were posted the "banns" of a child of the Madonna as a candidate for matrimony. My letter was of such a character as to receive immediate attention, and in a few moments the governor and one of the sisters of San Vincenzo (under whose care this institution is now so admirably conducted) placed themselves at my disposal. Even at the entrance one is struck with the airy, spacious, almost palatial appearance of the building, as well as with the cleanliness and neatness which everywhere prevail,—an observation which I make now once for all, as applicable to every portion of the building; in short, there is something about it very un-Neapolitan.

The first room we visit shall be that in which the poor infants receive their new birth. It is a gloomy-looking hole, and seems itself to cast a shadow on their fate. There are two or three nurses and a sister of

San Vincenzo in constant attendance, whose business it is to watch for every knock at the opening and take possession of the child. Of course with them it is a matter of mere routine, awakening no compassion, and thus the first attentions offered are those of heartless indifference. Look at that revolving box; it is open on one side, and half conceals that slit in the outer wall—that slit, I call it, for it almost made me shudder to think that even children of an advanced age are sometimes passed through. “Ginevra” says that the bones in her head were crushed or injured on being introduced a second time. It may or may not be true, but the superstition of my conductor appeared to afford an involuntary confirmation of the assertion. “This is a narrow hole,” said I, “and to pass children of an advanced age would require a miracle.” “Oh, Sir,” was the reply, “the Madonna is always working miracles; sometimes we hear her stretching the opening.” The inference appears to be clear, however one may be inclined to deny the miracle. That we may understand the mode of admission, let us imagine that some one knocks on the outside. The sister advances and, without seeing any one, asks certain questions, the answers to which are registered; the box is then turned round, and the child is born again. Stripped of every article of dress (which is carefully preserved), it is then put into a bath in an adjoining room; thence it is taken to be baptized to a small chapel fitted up close at hand; and on the following day taken upstairs into the inspection-room and examined by the medical men. Sometimes a note accompanies the child, begging that it may receive a certain name; but when this has not been done, the deficiency is supplied by the governor, and after the following fashion. The same name is given to all who are admitted on the same day, and regard is had to alphabetical order: thus, beginning with the 1st of January, the name, or rather surname, “Angelis” we will suppose to be fixed upon; the next day, “Biagioli;” and the next day, “Cosenza,” until, the alphabet being exhausted, the rotation is recommenced with some additional sign. As there are so many days, therefore, in the year, there are so many separate families bound together by the common tie of name and misfortune. “And how many infants,” I asked, “are received daily on an average?” “This night,” said the sister, “we have not had more than two, but the average is ten or twelve, or between three and four thousand a-year!”

Passing from this dark scene of the second birth, we enter the grand nursery. Around the walls are placed the iron bedsteads of the nurses, and by each a little iron cradle, tenanted by two and sometimes three helpless babes. How can one poor woman nourish such a charge! and how can one do otherwise than fear that, under such a system, the mortality must be great! My guides informed me that not more than two children were assigned to a nurse, but my eyes shewed me the contrary in many instances, and one woman exclaimed, on hearing the guide, “I have got three, and one is ill!”—an act of insubordination which was instantly checked by a “state zitto.” Indeed, there is one regulation which shews that the managers themselves are aware of the incapability of the nurse to nourish her charge, and that is, that no mother can be admitted with her child, and the reason assigned is, that she would feed her own child to the utter neglect of the others; in other words, the nicest economy of sustenance is necessary to keep the

poor babes alive, who are deprived even of that slight affection which the exclusive care of a nurse might awaken. There was one feature in the grand nursery which struck me, and that was the small number of infants in proportion to the numbers received, there not being more than 110, and yet on an average 300 a-month are received. It is true that the out-door nursery system is largely adopted; but it does not satisfactorily explain a fact which awakened within me much fear that the mortality is large. A more melancholy sight I think I never witnessed; and, had I been a woman, I could have become one of the sisterhood of San Vincenzo, and devoted myself to the care of these poor nurslings. Of how much vice and misery, thought I, are these the innocent representatives! and what a cloud hangs over their future, shutting out from them all the light and warmth of parental, nay, almost of human affection! No admitted rights have they to love or to friendship; to them the world is only a foster-mother, whose love must ever be a gratuity. "Father and mother forsake them;" but there was consolation in the assurance, that "then the Lord will take them up." I was roused from my painful thoughts by a bonny little child in arms being brought to me, whose smiling looks and full face offered a melancholy contrast to many of the poor babes who lay around. "This, Sir," said the conductor, "is the child of a duchess, and now that her husband is dead, she is going to take possession of it;" a piece of information which sufficiently explained the superior care and attention it appeared to receive. Would that all had been children of duchesses, for many there were with all the marks of wretchedness imprinted on their faces, and several were evidently in a dying state.

Let us now leave the nursery (where I must say that the cleanliness and neatness displayed do credit to the management), and visit the other portions of the institution where the elder girls reside. Here is the school-room, a magnificent, spacious hall, worthy of a royal palace. The majority of the children were engaged for the most part in plain needlework. Here all the dresses and linen needed for the institution are made; orders for the city are here executed; and, by a very equitable arrangement, a certain proportion of the profits of each girl's work is carried off to her account. At the bottom of the room the tables were being laid for the reading and writing classes; but, alas! from the single book that I saw, the instruction was scanty enough, inasmuch, though, as it consisted of tales enforcing some moral, it was a trifle superior to the instruction given in the communal schools of Naples, comprehending the Credo, the Rosario, the Pater-Noster and scraps of lives of Saints. "And the library, Madam," said I to the superior, "have you a good one for the children?" but my question was far in advance of the ideas even of a Frenchwoman resident in Naples. "A library, Sir—oh dear, no! we do not affect to make the children signore." It is the rule of the institution that each child shall be taught some occupation, by which it may be enabled in after life to gain its bread. In several rooms, therefore, appropriated to various kinds of work, are as many separate schools for the more advanced. Each was presided over by one of the sisterhood, and work of a superior order was being executed, from simple weaving to the most elegant embroidery. Amongst other objects, I observed the robes of a priest, splendidly embroidered in gold. In every room I passed, the

same uniform cleanliness and neatness prevailed, an observation which I may extend to the dresses and persons of the children. As to the dormitories, they were patterns of cleanliness: each little bed had its crucifix and vase for holy water at the head; the linen was snowy white; and round the rooms were fountains with abundance of water.

Descending to the refectory, I found the tables prepared for dinner, and much astonished was I to find, not only the linen, but the knives and forks as bright and polished as in the house of any private gentleman. The quality and the supply of food seemed also to be highly satisfactory. Every dish is brought up from the kitchen by machinery; and, on being taken to this apartment, I was equally struck with the order and neatness which prevailed. Two or three of the sisterhood preside over the solemn rites of cooking, assisted by a certain number of the girls, who do the service, not only of the kitchen, but of the whole house, in rotation. Two objects are thus attained by the system adopted in the institution—it is in some degree self-supporting, and every girl is taught a trade and all that is necessary to make her a good housewife.—Hitherto, I have spoken only of girls, and the fact is, that only girls are retained after a certain age, the boys being drafted off to another institution or sent out to nurse. Many of these are retained permanently by their nurses, from interest or devotion, whilst very many are educated for the army, it being a feature in almost every public institution in Naples that the majority of the able-bodied male inhabitants are thus disposed of.

The last room I visited was the registrar-room. Herein is contained the written history of the institution and its inhabitants from its first establishment, and some few passages from it will enable me to enlarge somewhat upon its nature and influence. An interesting bundle of reserved documents I observed, being notes which accompanied some of the children on their being presented. Most contained the one-half of a small coin, or a bulla, or a cross; some contained a request as to the name to be assigned, and others were expressive of the anguish of the mother at parting with her infant, whom she hoped to redeem. “Are many of them redeemed?” I asked. “Many.” “Can you argue anything from the papers, or the dress, or questions elicited at the time the child is deposited in the box, as to the proportion which each class of society sends to the institution?” “Judging from the ‘quartieri’ from which they are announced as coming, I should say that the majority come from the higher classes.” Several people of high rank were then alluded to, though not by name, as having sent and again received their infants, and especially a “bella Signorina,” who had been there the day before to negotiate for the restitution of her child. I do not consider this, however, as decisive of the question which class of society is most corrupt in Naples; for whereas the poorer classes have fewer motives for concealment, they more frequently yield to the yearnings of maternal affection and retain their children. Calculations of interest and a desire to retain some hold on the father, who may thus be persuaded into marriage, act also as other and stronger motives. On persons of more exalted birth, however, such motives, it is clear, can have but little influence, whilst their position in society renders it necessary to conceal their disgrace.

Of the number of children received annually in this institution I have

already spoken, but the proportion of deaths I was not so fortunate to obtain. I should, however, fear that it must be very considerable,—first, from weaknesses or diseases inherited from parents whose lives, it is not too much to presume, must in many instances have been irregular; and, secondly, from the insufficiency of nourishment administered by one nurse to two, three, or even four children. As to the first probable cause of mortality, my opinion is confirmed by the appearance of very many who have passed their childhood; there is a general delicacy about them and a weakness of the eyes, which my conductor attributed to the same cause as I did myself. With regard to the future of these poor children, I obtained the following particulars. None are permitted to enter into domestic service, and for such service, *in Naples*, their education and mode of life has rendered them certainly unfit; besides, such is the state of morals in this capital, that without natural protectors their fall under these circumstances would be morally certain. If, then, they leave their alma mater, it is when they are adopted (a not rare occurrence) or when they are married. Living the secluded life they do, without connections to recommend them, such an event must certainly appear difficult; but to obviate this, once a-year, on the fête of the Madonna, the public are admitted to the institution, which of course is in apple-pie order. The girls are all seated in one long hall, and the young bachelors who are in search of a wife have thus an opportunity of selecting. If any one is struck by the appearance of a damsel, he speaks to the governor, an opportunity for conversation is given, and, if both parties are pleased, the marriage is completed with the requisite forms. It was formerly the custom, I am told, on the great day, for the admirer to leave a handkerchief with the girl, but the custom no longer exists, as I know from experience, having passed through with the crowd on that occasion several years. I think that such marriages are not uncommon—first, from interested motives, as every “figlia della Madonna” receives twenty-five ducats, equal to four or five pounds, on her marriage, besides a good stock of linen which she is enabled to purchase with her gains; for a Neapolitan artizan this is a considerable sum. Again, devotion operates as a strong stimulus to a man to choose his wife from this institution—there is a kind of prestige about her—she is the child of the Madonna!—or for some grace received or expected, or for some fault committed, a vow has been made to form such a connection. A fact, however, occurred a few years since which would seem to indicate that there was a difficulty in getting them off, and as it illustrates the arbitrary character of the Government, as well as the force of public opinion regarding these children, I will narrate it. A vessel was laden with a number of these poor girls and sent off to some place where those condemned to the galleys were detained, —whether sent for marriage or not I am not certain. No sooner was it known, however, in Naples, than a storm was raised which the violation of twenty constitutions could not have raised. “Why should the Madonna be thus insulted? Why should these poor innocents be sent away to be thus polluted?” What was the consequence? The general feeling was so exasperated and so menacing, that the vessel was obliged to be telegraphed to return, and the Madonna received her own again. Superstition added, that after she had made some distance, the vessel remained stationary, unable to return or advance, so angry was the

Madonna. Besides adoption and marriage, there are other modes of disposing of the children. They are allowed to enter into decent occupations under those who engage to watch over them carefully. Many enter the sisterhood of San Vincenzo, and thus become the future guides of the institution; whilst very many are drafted off into another kindred institution. Thus no one is turned adrift, and an asylum is open to all.

It would appear, then, as if every precaution had been taken for securing a virtuous and happy future to the inmates of the Annunziata. My conductors assured me that such was the general result, nor should I be inclined to doubt it, but for some unfortunate instances to the contrary within my own experience, and a common proverb amongst the people that a "*figlia dell' Annunziata ha da fare sette mal' azioni al giorno*" (a child of the Annunziata must commit seven evil actions a-day). Perhaps I am ascribing too much to my own limited experience and a prevailing proverb; but when it is considered how loosely these children hang upon society, bound by no ties of love or friendship, or even common acquaintanceship, checked by none of those restraints which such ties create, doubt and fear for their future may well arise. The general question of the expediency or moral influence of such institutions as I have been describing I will not here entertain; but thus much I say, that, as regards Naples, it is in my opinion a necessary evil, such is the corrupt state of society, and, were this frightful excrescence to be removed, perhaps greater evils might be generated.

Naples.

HENRY W.—.

HEYNE IN EARLY YOUTH.

A CERTAIN small degree of self-respect and self-confidence was also now awakened in him by his success in a school examination, conducted in the presence of the superintendent or chief inspector of schools, who happened to call in his vocation at the Chemnitz Grammar-school. Dr. Theodor Krüger, as Heyne informs us, was "a theologian of some learning for his time;" and while at his visit the rector was teaching *ex cathedra*, the doctor suddenly interrupted him, and put the question, Who among the scholars could tell him what might be made by way of anagram from the word *Austria*? It seems that this whim had entered the inspector's head from the circumstance that the "first Silesian war" was just begun, and some such anagram, reckoned extremely happy, had recently appeared in a certain newspaper. None of the boys knew what an anagram really was: the very rector looked blank and considerably perplexed. As none answered, however, he began to give "a description of anagrams in general." Heyne instantly set himself to work, and sprung forth with his discovery—*Vastari*! This differed somewhat from the newspaper one, and of course was all the better. "So much greater was the superintendent's admiration; and the more, as the successful aspirant was a little boy on the lowest bench of the *secunda*." Dr. Theodor growled applause; but in so doing he set the entire school about the ears of Heyne, "as he stoutly upbraided them with being beaten by an *infimus*."—*Heyne, a Biography*, pp. 5, 6.

ON PAUL'S EPISTLE TO THE ROMANS.

The ancient MSS. do not authorize us to make any great change in this Epistle beyond moving the last three verses from the end of chap. xvi. to the end of chap. xiv.; but this shews that at some very early time it had been badly edited. It seems probable that it is formed of two Epistles joined together. If we judge the aim and meaning of the parts, and thus venture to divide them, we may suppose, that while the first was written to the Christian church in Rome, to men of Jewish blood and prejudices, and personally unknown to the writer, the second was written to another Christian church, formed chiefly of Gentiles, and many of them his intimate friends. If we judge from the names of the friends greeted, this latter church was at Ephesus. The Epistle to the Romans may consist of the first eleven chapters, together with the last half of chap. xv., beginning at verse 14. The rest may be an Epistle to the Ephesians.

Chapters. i.—xi. and xv. 14—33.

To the Romans Paul writes as to men not less acquainted with the Jewish Scriptures than himself, and far more literally strict in the interpretation of them. He does not speak as with authority, but reasons with them as men who are to be convinced, and as men whose prejudices were strongly against considering Gentiles as receivers with themselves of God's grace; and yet the apostle himself thinks that salvation through the Gospel is for the Jew first, and only secondly for the Gentiles (i. 16).

To remove these Jewish prejudices by arguments fitted for the Jewish mind, and by the authority of quotation from the Hebrew Scriptures, is the object of the Epistle. He recounts the wickedness of the Gentiles in old times (i. 30), and the hardheartedness of the Jews, and adds, that punishment will fall on the Jews first, and only secondly on the Gentiles (ii. 11). Those who sin without having a law will be punished without a law; and those who sin under the Law will be punished under the Law (ii. 16). The Jew must perform the duties which he teaches, and outward rites alone without inward purity will not make a true Jew (ii. 29).

Nevertheless, the Jew has his advantages; the Scriptures were entrusted to him. But he will not be justified by ceremonial works of the Law, but by faith in God. That righteousness by faith will justify a man was shewn in the case of Abraham, who was not under the Law when he received the promises. And righteousness will be counted on all who believe in God who raised up Jesus from the dead (iv.).

Christ died to reconcile us to God (v. 11); and as Adam's transgression made all men sinners, so Christ's obedience made all men righteous (v. 31). We must not, however, continue in sin in order to try God's grace. Though no longer under a law, but under grace, those that sin are slaves to sin, and the wages of sin is death (vi.).

It is a relief to be freed from the Law by Christ's death, not that the Law was sinful, but that our carnal minds led us to disobey it (vii.); whereas, if the spirit of Christ be in us, we are become alive unto righteousness (viii. 10); and we now suffer for Christ because with

Christ we are jointly children of God (viii. 17). These sufferings are far short of the glory reserved for us if we continue in Christ; but the apostle would wish himself accursed and lost to the blessings of Christianity if thereby he could save his brethren, the Israelites, of whom Christ was one, and to whom the promises were given (ix. 5).

And God's promises to the Israelites will not fail; but the prophets have added, that he will call others to righteousness as well as the chosen people (ix. 29). For many of the Israelites have not obeyed the Law; and of the Gentiles, whoever doeth righteousness is righteous (x. xi. 22). But at last all will be saved, and, as it is written, "Out of Zion will come the deliverer." Such are the riches and unsearchable ways of God's judgments (xi. 36).

The apostle then apologizes for having been thus bold with them in argument, and adds, that he hopes soon to see them on his way to Spain (xv. 14—33).

Chapters xii.—xv. 13; and xvi.

In the four chapters and a half which seem not to belong to this argumentative Epistle to the Jewish church in Rome, the apostle writes to a church of Jewish and Gentile converts united. To these he speaks with authority, as an old acquaintance. He exhorts them to devotion towards God, to purity of life, to humility, to fulfilling properly the duties to which God has fitted each, to forgiveness (xii.), to obedience to all in authority and to brotherly love (xiii. 16).

Here the Gentile converts seem more numerous than the Jewish. He desires them to avoid disputes about their differences of opinion, whether as to food that was thought clean or unclean, or as to days that were holy or unholy. He recommends peace and mutual forbearance (xiv.). The Gentiles, who seem to be the majority, should have a regard to the scruples of the Jews. The strong-minded who feel free from traditional prejudices should bear with the weak and more scrupulous. He prays God that they may have patience with one another (xv. 13).

The apostle sends the Epistle by the hands of Phœbe, a servant of the church at Cenchreæ, near Corinth. From this latter city he was probably writing, as he sends the greeting of his host, Gaius, who lived there. (See 1 Cor. i. 14.)

That he was writing to Ephesus is chiefly shewn by his greeting Aquilas, a Roman Jew, and his wife, Priscilla, or Prisca, and the church that met for worship in their house. It was at Ephesus that these zealous converts so received their fellow-worshippers. (See Acts xviii. 10; and 1 Cor. xvi. 19.) Epenetus, the first fruits of Asia, of course lived in that neighbourhood. Andronicus and Junias, his fellow-prisoners, lived in some city where Paul had already suffered imprisonment, of which Ephesus was one. The affectionate greetings to so many others, whom he calls his fellow-labourers, particularly Mary and Rufus's mother, prove at least that he was writing to a city in which he had dwelt for some months or years. At Ephesus we know that he had once lived for three years (see Acts xx. 31); whereas at Rome, when he afterwards arrived there, he had not any acquaintance.

SAMUEL SHARPE.

CREATION—A PICTURE FROM GENESIS.

"God saw everything that He had made; and, behold! it was **VERY GOOD**."

THE first chapter of the book of Genesis (with the first three verses of the second) is a splendid and masterly attempt to describe what might be conceived to have been the origin of this glorious Creation amid which we stand. But if any one endeavours to derive from it a philosophical system of the universe, or a literal and precise narrative of the actual order of sequence and periods of time according to which this system of nature was really produced, he will either adopt a philosophy inconsistent with itself and with the recent researches of science, or else will find himself painfully disappointed as to the expected competency of his Bible to teach him what he is seeking in it. And if men will seek for infallible information in the Bible on subjects on which it does not profess to give them supernatural knowledge, they must be disappointed.

What is the Bible? A collection of records of all the successive revelations made by God to man. If, then, we consult its pages for information on subjects on which God hath given no divine revelation, either our search must be vain, or we shall deceive ourselves by adopting as revealed principles those opinions and sentiments on various subjects of human thought and feeling, remote from the province of direct revelation, which prevailed in the times when and places where knowledge on other matters was revealed, and which stand in the record to identify its historical authenticity, but ought never to be confounded with the revelations which it records.

Moses is generally, and, I think, with reason, admitted to have been (if we except certain passages and allow for the action of time upon his work) the original author of the Pentateuch. But it by no means follows, because Moses was divinely commissioned and qualified to preach that God is One, and to institute among the Jewish people their peculiar system of religious ceremonies and civil laws, that he was therefore possessed of infallible knowledge respecting the history of ages long hidden in antiquity, and, more than all, respecting the primal era of creation itself, which human testimony could not have handed down, since human witness had not existed to see it. If the description of the creation before us be taken to be an exact and literal history of that great event, it must be assumed in the outset that the knowledge of that event had been communicated to the writer of the history by divine revelation, since the event took place prior to, and as preparatory for, the existence of the human race. And this assumption is usually made. But, since divine inspiration is unerring, it is plain that if this narrative had proceeded from such a source, no discoveries of modern inquirers into the order of Nature could ever have pointed out any inconsistency in it. And, *vice versâ*, if any part of it prove to be, in the most strict and literal sense, incorrect, it must be equally plain that the narrative is not of inspired authority as a history of creation. But then, if it makes no pretensions of the kind, why should we be surprised that such pretensions on its behalf are not realized?

Now, the narrative does not claim to be thus inspired; and there are parts of it which, taken strictly and literally, are inconsistent with plain

facts and unquestionable principles of philosophy. For instance,—the light of day and the darkness of night are declared to have thrice alternated before the sun, the obvious cause of day, existed. The earth is said to have brought forth grass and herbs and trees before the sun's agency, so essential to vegetation, had been called forth. By the firmament, which is described as having been made to divide the waters above from the waters beneath, is evidently meant a kind of solid arch in the sky (the "windows" or flood-gates of which were opened at the Deluge, and which Job describes as "strong and like a molten mirror"),—such an arch, in short, as formed part of the unscientific creed of early days, but is now long since exploded from the philosophy of modern observers. And one who had known the fact of the earth's yearly revolution round the sun, would hardly have represented the earth as created and half modelled to its existing order and beauty before its centre of attraction was formed. I might enlarge; but these instances are sufficient to shew that the narrative is not, cannot be, philosophically true, but partakes of the philosophical errors of ancient times, and therefore ought not to be gratuitously ascribed to inspiration, as if for the express purpose of perplexing the Scriptures and confounding faith, when it makes no pretensions whatever itself to such an origin.

They honour the Scriptures most truly, who vindicate for them the authority which they do claim for the revealed religious messages recorded in them, but who have the discrimination not to hold revelation responsible for all the literary qualities of the books in which its facts are recorded, for the then existing theories of philosophy alluded to or implied in those books, or all the human emotions of poetry and devotion to which their pages give various utterance.

This introduction, then, to the Biblical history of revelation is not itself history, but rather a sublime religious rhapsody. Its essential element is the devotional, rather than the didactic or the argumentative. It is devotion speaking from the depths of our universal human nature, through lips of long-older time, in contemplation of the eternal works of God, and partaking, of course, the peculiarities of opinion and sentiment prevalent when it was written. We have spoken of Moses as the author of the Pentateuch. He was, we believe, in the proper sense, the author of those parts (comprehending four out of the five books) which relate to *his own times*; but of the book of Genesis, which reaches at least 2000 years further back, he was more properly the compiler than the author. The essential authorship of that book must have been far more ancient than the days of Moses. It bears internal marks of having been compiled from many originally separate documents, almost separable still,—thus proving a much higher antiquity to belong even to the composition, and not merely to the contents, of the patriarchal histories, than if we considered the whole to have been composed for the first time by Moses.

These grand introductory chapters on Creation are probably of far more ancient date. The unknown author has embodied the true spirit of piety and the finest poetical conception in the current philosophy of his time. The errors of his philosophy attest the antiquity of the composition; while the vigour of his imagination and the fervour and purity of his religious feeling consecrate it to everlasting honour among the productions of sacred genius.

I call it a poetical introduction to the subsequent history of God's successive dispensations for the spiritual advancement of mankind. Essentially poetical it is in its elevated sentiment and vivid description, and it even approaches towards the measured rhythm of Hebrew verse. The able old critic Longinus, in his celebrated treatise on *the Sublime*, cites this introduction as the work of "no ordinary man" (ὁυχ ὁ τυχῶν ἀνὴρ), and quotes with enthusiastic admiration the words, "God said, Let there be light, and there was; Let the earth be, and it was."*

If any one should undertake, in the present age of philosophy, to write a description of what he might conceive to have been the order or process of creation, he would proceed in some respects very differently. We may imagine a scientific modern poet or imaginative philosopher to frame his description somehow thus. Instead of beginning with the earth, which (though all in all to man as the place of his habitation) is but a speck in God's vast universe, and mentioning casually, and as it were in passing, that "God created the stars also," as objects of utterly unknown character and of assumed insignificant dimensions, mere lights to give light upon the earth, and giving very little of it,—the philosophical worshiper in Nature's vast temple might more probably begin his theme by setting before our imagination the idea of infinite space, and representing the almighty *fiat* as bidding star after star spring forth to be the innumerable centres of planetary systems,—each sun immeasurably distant from the attractive forces of every other, yet none so widely removed but that infinite space and boundless creation may spread beyond. He would attempt to describe how system upon system may have risen obedient to the creative mandate, "Let it be;" would tell how universal laws impressed upon matter produced universal order, and every planet in each solar system, with all their endless varieties of arrangement, size and motion,—yea, every atom of which each planetary body is composed, and every object that moves upon or near its surface, obeyed the influence of a few grand controlling principles, majestic in their simplicity, and uniform in their endless varieties of application; would bid us admire the magnificent unity in the operations of Deity, by which

"The very law that moulds a tear,
And bids it trickle from its source,—
That law maintains the earth a sphere,
And guides the planets in their course."

Or, if our philosopher were a disciple of that more recent and most fascinating theory of creation which sees worlds even now in daily progress of formation and growth, and the geological stratification of future earths in course of nebular deposite,—then would he first sing, not of earth's primæval chaos, but of a nebular universe, divinely endowed with powers of attraction and rotatory motion, and would tell us how from these simple agencies concentric masses were in the course of ages agglomerated, and, in the course of ages more, were evolved into systems of rotatory orbs, all moving round their common centre, and some of these again broke up into smaller portions, as the Earth and its Moon, Jupiter and his four, Herschel and his six, Saturn and his

* Εἶπεν ὁ Θεός, φησί· τί; γενέσθω φῶς, καὶ ἐγένετο· γενέσθω γῆ, καὶ ἐγένετο. Pearce's Longinus, p. 50.

seven,—around which last, another portion of the moving mass, possessed with higher centrifugal force or less gravity of structure, became flattened and extended into a marvellous and beautiful ring of light. And then would our philosopher, whether simple Newtonian or Nebulist, come nearer home in space and time. When the imagination was strained by the immensity of the view which it had been striving to grasp, then would he reverse the process of thought, and instead of thus attempting to look from the whole to its parts, he would propose to rise from individual to the whole. He would lead us to view our own fair planet with nearer attention; would tell—as the sacred writer has done, but perhaps be able to describe a little more of the still mysterious process—how, at the will of the great Creator, all that is fair and good, wise and wonderful, great and glorious, in and about our earth, was called into being, action and enjoyment. He would lead us, by the light of the later discoveries of science, to regard the primitive rocks, which form, as it were, the crust of our planet, as the monuments of that long antiquity through which “the earth was without form and void,” when, though the Spirit of God ever “brooded on the face of the abyss,” it had not yet called forth life, nor scarcely vegetation. Then he would point out the indications which present themselves in the earth’s structure of the successive agencies of volcanic fire and watery deposit, and of the successive ages (not days) corresponding in the history of the plants and animals, whose remains are safely preserved as the hieroglyphic history of those olden times, or rather as the picture-writing of the geological ages; till at length the existing order of creation, as we see it, was completed—the earth prepared to become the receptacle of a higher order of creature—and then that creature, Man, was made in God’s image, after His likeness, not merely to have dominion over all God’s works on earth at present, but to rise (as the science of Christianity has since taught us) to higher glory hereafter. And then would the bard of the creation invite us to fancy, if we can, similar acts of productive beneficence as exerted, not on our earth alone, but on all the myriad and myriad worlds with which space is spangled, and not once for all, but perpetually and for ever repeated (for what is Providence, if it be not truly creative power continually sustaining and renewing what is made?); and so would the sacred philosopher bid us, if we can, imagine worthily of God’s works; so obtain, if we can, some approach towards an adequate conception of the immensity, the glory and the goodness of the One All-present Deity.

And yet, in a more recent, and it might be a more philosophically constructed picture of the great work of creation, the most striking and impressive representations must still be principally the same as in the venerable book of Genesis with which the Bible opens. Enlarged science has added vast *extent* to our views of the creation; but the mind, like the eye, has its limit of clear vision, and within the range of its clear vision we find that the objects most calculated to excite vivid emotion and most susceptible of powerful description, are principally those which present themselves even to the unscientific mind’s attention, as they did to the regard of an unscientific olden time. Those things which most obviously display the bounty of creation, while they impress the heart of the simple-minded, may rouse the penetration of the sage to the inner scrutiny of their beneficent wonders. These are

what the writer in Genesis has depicted as he conceived them in process of being formed and severally pronounced "good." These are the objects most accessible to observation, and therefore most fraught with feeling and devotion. In these, the large type of the "world's harmonious volume," mankind have always read their lessons of natural religion. These are Nature's perpetual mementos of piety, which every mind consults with essentially similar, though varied, perceptions of their power. How vividly was the impression of their beauty, order and beneficence felt by him who described them as successively starting into being at the Creator's all-potent mandate, successively scrutinized by the Divine inspection, and severally declared "good"! The manner of the description cannot be surpassed. It is universally and justly admired, because it is felt to be solemn, simple and sublime. And the selection is as judicious as the manner is forcible. Let us follow the author in his selection of objects.

Light he makes the first-born of the new creation. And while we reject part of his philosophy (in making its existence precede that of its known source), we must admire the devotional beauty of his imagination. What would the creation be without light by which to behold its wonders? Light is the means of our most important and interesting sensations. Light is the source of animation and gladness. Light is the image of peace and hope and love. The philosopher even yet knows not its subtle essence. Science has even yet found little more to say respecting its origin or nature, amid all her profound and interesting speculations on the material and vibratory theories of light, than the sublime words of the primal poet of creation import: "*God said, Let there be light, and there was light; and God saw the light that it was good.*" Science can but respond in devoutest tones, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun!"

Yet how welcome to wearied bodies and minds is the alternation of Night, when it comes to soothe us with its silence, and close our eyes in its darkness, and refresh us by its temporary oblivion! Therefore the Creator banished it not from the new-made world, but only divided the light from the darkness (science tells by how simple a process, the daily revolution of the earth), that each might have its season and fulfil its appropriate uses.

Then the firmament!—what a field of wonder and of glory, to the eye of simple or of sage, is there! Bright with ever-changing radiance, till obscured by the ascent or descent of the waters for which it is the curious depository. The firmament! respecting which our childish imaginations have nearly corresponded to the language of the world's childhood: "God hath spread out the sky, which is strong and as a molten mirror." Let science tell me that this radiant firmament is but the unsubstantial reflection of the solar light, and I admire and wonder all the more. Let it teach me how the waters which are above it are sustained in the thin air by their own higher rarity, till made to descend in showers of fertility and blessing; and in proportion as the process is more curious and beautiful in contrivance and arrangement, I the more devoutly, while more rationally, refer it to the Divine Artificer.

The wonders of the heavenly bodies are sketched with masterly hand, though it is indeed a mere sketch. "God said, Let there be lights in

the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven, to give light upon the earth. And it was so. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night. He made the stars also." Here, again, science will, no doubt, greatly exalt the description,—will forbid us to deem either the greater luminary, the sun, or the immeasurably distant gleams of the fixed stars, to have been appointed solely to give light upon the earth; but their subserviency, with that of the attendant moon, to the uses, the convenience and the adornment of the human residence in this our world, is accurately described in the spirit of devout praise. They do distinguish our days and our nights. They do make and mark our times and seasons. And enlarged science only bids us apply the same glowing description to the calculable appearances and uses of suns and moons and stars, as seen in every other planet of our system, if we may not say throughout the countless systems of God's universe.

Our admiration is again challenged by the distribution of the earth's surface into sea and land. God again commands; and continents and islands rise, and the ocean subsides into its appointed channels. Here science may shew us many of the natural processes by which (though unimagined by the ancients) these changes have been carried on through ages of geological time. But, in pointing out some of the instruments by which, or the modes in which, Deity works, it only the more emphatically demonstrates His agency to be in operation everywhere and always. Land and water are the meet receptacles for varied tribes respectively of living and rejoicing creatures. And their separation was therefore the requisite arrangement for filling both with conscious existence; while for the supply of all the prospective wants and desires of an intellectual race, a highway over the deep between the remotest lands was left open to the discovery of the intelligent beings who should afterwards require it. And then the fair earth was clothed with grass, with herbs, with trees, each, as the writer expresses it, "with its own seed within itself after its kind," framed to reproduce its like in perpetual succession and with exuberant increase, so that, as far as observation can testify, not one in a thousand of nature's vegetable tribes has, through all the chances of ages, become extinct.

The vegetable creation completed, the animal was formed to enjoy it. Resources of food and shelter provided, participants were made ready to subsist upon them, and in many ways taught to minister to their renewal. Scientific geology attests that such was the order of creation through the successive ages, for which it has exchanged the poetical days, of the earth's transformations: marine plants first, and then marine animals; terrestrial plants, and then terrestrial animals;—such is the order of succession in the world's stone-book as well as in the Mosaic Bible. The connection and mutual dependence of the vegetable and animal worlds is a most beautiful and interesting portion of the economy of nature. The Creator's paternal blessing was given to all His animated creatures, as He formed them with their respective powers and assigned them their appropriate habitation. Every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after its kind, and every creep-

ing thing and every beast of the earth after its kind;—God saw that each was good, and to all the great Parent said, “Be fruitful and multiply.”

The crowning act of creation still remained. In the words of Milton,

“There wanted yet the master-work, the end
Of all yet done ; a creature who, not prone
And brute as other creatures, but endued
With sanctity of reason, might erect
His stature, and upright with front serene
Govern the rest, self-knowing ; and from thence
Magnanimous to correspond with heaven,
But grateful to acknowledge whence his good
Descends ; thither with heart and voice and eyes
Directed in devotion, to adore
And worship God supreme, who made him chief
Of all His works.”

And man therefore was made,—“made in God’s image, after His likeness,” invested with His authority over His lower works, entrusted, through the supremacy of his reason, with dominion over all the tribes of air and land and sea, and commissioned to subdue the earth and its resources to his use and enjoyment. The writer of the Jewish record of creation has not said (for how should he have known it?) that this most distinguished creature of God was made for the immortality of a yet fairer and happier state. The best part of the human capacities and destiny was long unknown to human beings themselves. They felt the risings of their intelligent and moral nature ; but knew not whither these things pointed, when, to all appearance, all was blotted out in death. Christ obliterated death from the chart of human progress ; and the Christian philosophy, which teaches that this life is preparatory to one which shall be everlasting, imparts a meaning, which could not be felt by him who penned them, to those simple, expressive declarations, “In the image of God created He man”—“And man became a living soul”—“And God saw everything that He had made, and, behold, it was **VERY GOOD**.”

E. H. H.

NOTES ON THE ACTS OF THE APOSTLES.

BY REV. WILLIAM TURNER, JUN.*

Chap. xi. We have here the first outbreak of the jealousy and narrow-minded spirit (not unnaturally engendered among the Jews by the false view which they took of the *exclusive* character of their institution) which led to the great controversy as to the universal obligation of their ritual law, to which we have such frequent reference in the writings of St. Paul, and which gives in fact a prevailing colour to all the rest of the New Testament. The controversy is now so entirely gone by, with the circumstances, party distinctions and interests which gave birth to it, that it is with an effort that we call them to mind in order duly to appreciate the frequent allusions to it which we encounter in the Christian Scriptures. For want of a due attention to these considerations,

* Continued from Vol. VII. p. 372.

many readers are apt to apply to themselves, and to the condition of the church at large in all ages, what was intended merely for the parties to whom the sacred writer was addressing himself at the time.

From the tone of remonstrance here used by the Jewish Christians at Jerusalem towards St. Peter, we may perceive how utterly unfounded is the notion of any peculiar supremacy vested in this apostle, such as is ascribed to him by the Romish Church. Except in as far as he was enabled to exercise a *personal* influence by the *energy* and boldness of his character, and the promptitude and readiness which rendered him the fittest person to come forward as the spokesman of the rest on important occasions, there is no reason to think that he shewed any superiority to his brethren, or that if he had attempted to assume any control over them, they would have submitted to it. We see also the ground of his caution in taking with him witnesses of what passed from among the Jews at Joppa, who might confirm his statement when called to account, as he anticipated he should be for such an unusual step, and one so revolting to the yet unsubdued prejudices of his brethren. His defence amounts merely to a plain, unvarnished narrative of what actually happened both to himself and to Cornelius in the first instance, from which it clearly appeared that each (the Gentile as well as the Jew) was acting under the influence of that spiritual or divine impulse, the nature and reality of which he was by this time well able, from repeated experience, to appreciate with full confidence; and also of that to him surprising result in the spiritual gifts displayed by Cornelius and his friends, following upon (or, I should rather say, anticipating and interrupting) the apostle's discourse; from which, taken altogether, it was clearly impossible for him to draw any other conclusion than that which he actually adopted and acted upon.

14. σωθηση, "may be saved." We are not to understand this as though without "the word of salvation" thus preached to them they would have been finally lost. By persevering in the devout practice of piety towards God and benevolence to men, according to the more imperfect light which they had previously enjoyed, we cannot doubt that, in conformity with the justice of Him who expecteth much only from them to whom much has been given, they would have been accepted. Some Christians, it is true, have presumed thus strangely to narrow the terms of salvation; but it is a notion countenanced neither by reason nor by scripture. What, then, is it from which Cornelius and his friends from among the Gentiles are here said to have been *saved* by the preaching of Peter? Doubtless, from the state of comparative darkness in which they had hitherto lived,—from the superstition and abominations of heathen worship,—and from all those moral evils and dangers to which the ignorance of the most amiable and glorious attributes of the true God exposed them. This was a *salvation*,—a deliverance which was *already* effected for them; and it is this, if I mistake not, which is most frequently intended by the term when it is applied in the New Testament to the consequences immediately resulting from the miracles or preaching of the apostles.

16. As much as to say, the baptism of the Holy Spirit is an indication of their admission to higher privileges, to a more excellent kind of instruction, to a more perfect knowledge of divine things, and consequently to a more elevated and dignified character as children of

God, than the baptism with water as practised by John. If, then, these heathens have already received the *greater* mercy, and been admitted to the higher character, *à fortiori* they cannot be denied that which expresses only an inferior and less honourable rank.

18. That is, God hath granted to the Gentiles an opportunity of returning to him and becoming his subjects, from whom they had revolted, or of whom they had been ignorant, and thus of procuring the means of obtaining life. In this respect, and to this extent, the "repentance unto life" here spoken of was an act of the especial grace of God, granted through faith in Jesus Christ, and not procured by any works which they had performed; for they were, by supposition, previously immersed in sin and idolatry. Their separation from their Gentile brethren, who still remained heathens, as a "holy nation," a "peculiar people," was the result of this grace, whereby the light of this Gospel was made to shine upon their hearts, and they were awakened from the sleep of death in which they had till this time been plunged. So far, therefore, it might without impropriety be said, that they were *elected*;—their peculiar privileges were the gift of God through Jesus Christ our Lord, granted freely and unconditionally. But it is a most dangerous error to suppose from this and other such passages that life eternal (meaning, thereby, the admission to a future state of bliss) is the free gift of God, in such a manner as not to depend in any measure or degree upon our own good works preparing and fitting us to enter upon it,—to partake in its exalted occupations and enjoyments. No such doctrine as this can be collected from any part of the New Testament; for, in the first place, all these passages have evidently an immediate and direct reference to the then state of the Christian church, relating to the selection of the Jewish believers to be delivered from the destruction of Jerusalem,—of the Gentile Christians who were chosen to partake in the privileges of the family of God,—of *both*, considered in respect of their relation to the great mass both of Jews and Gentiles who yet remained in ignorance and unbelief. And besides, even when taken in this more limited and, as I imagine, more correct application, they relate not to the *ultimate* and *final* state of the Christians of those times, but to the benefits they had already received as members of the Christian church,—to the talents with which they had already been entrusted, beyond what were as yet granted to the rest of mankind, in virtue of which they might reasonably be expected to make larger and more important improvements,—and by the diligent use of which they would be enabled to work out their own salvation.

If we allow ourselves (which we certainly ought not to do without great caution, and carefully reminding both ourselves and others that it is a mere *accommodation* of scripture language to purposes for which it was not originally intended)—if, I say, we allow ourselves to employ the same expressions in speaking of the present condition of professing Christians, they can indicate no more than this—that by the kind providence of God, we, who have been born in a Christian country, and have enjoyed the unspeakable advantages of a pious and Christian education, have been *elected* to these benefits, in respect of which we are in a much superior condition to that of a large portion of our fellow-creatures, in consequence of the free grace and mercy of God, and not by any good works which we have done. So far as this, there is an

obvious analogy between the cases; and we may add, that in both cases the terms are applied to advantages *in possession*, not in prospect; by the wise improvement of which on our part, we are to work out our final salvation by our own voluntary exertions;—so that in both cases the apostolic exhortation is equally appropriate, that we give all diligence to make our calling and election sure.

20. Ἕλληνισταί, translated here and elsewhere in the common version, “Grecians.” The term is applied to those Jews who from their residence in countries where the Greek language and manners were prevalent, had adopted the customs of the people among whom they lived to such an extent in many instances as to forget their original language, and render necessary the introduction of the Greek version of the Old Testament into their synagogues instead of the original. There is no reason to think that the name was ever applied to proselytes from heathenism, who would rather have been designated by the analogous term *ιουδαῖσαι*, from *ιουδαΐζειν* (see Gal. ii. 14). Whether such a number of this class were settled at Antioch as to render it likely that a “great multitude” of them should believe and turn to the Lord (ver. 24), we know not. It seems hardly probable; and hence Griesbach, on the authority of two good MSS. and several ancient versions, has preferred Ἕλληνας, which is probably correct. In this case, the parties who went there from Cyprus and Cyrene, must have heard of Peter’s visit to Cornelius, and have drawn and acted on the just inference from it, that God had granted to the Gentiles also repentance unto life.

25. In the absence of any distinct or accurate notes of time, which is much to be regretted on many accounts, in this and the other historical books of the New Testament, we have no means of ascertaining how long Saul had now been residing at Tarsus. It must have been at least during the *many days* that Peter remained at Joppa, and probably some time longer; so that, though we have no account of his proceedings there, it would be unreasonable to doubt that his ardent and zealous mind had been at work, and had incited him to preach among his own countrymen that gospel of which he had already appeared, both at Damascus and at Jerusalem, the able and determined advocate. His reputation as a zealous preacher of his new faith was now probably becoming generally noised abroad, though his pretensions to the peculiar character and authority of an apostle were perhaps not distinctly understood till some time afterwards. Still it appeared to Barnabas, that his character and talents were such as to make it very desirable that they should be brought into action in the more enlarged sphere which Antioch afforded. That city was at this period the capital of Syria, and esteemed (after Rome and Alexandria) the *third* city for extent and importance in the Roman empire.

26. “*Christians.*” It is remarkable that, though this has since become the universally received appellation of the disciples of Christ, it is not adopted in the New Testament, and is believed to have been first used by adversaries as a term of hostility or contempt, something like our *Quaker* and *Methodist* in modern times. From its Latin form, it may possibly have been imposed by the Roman authorities at Antioch, in case they were, either of their own motion or at the instance of the unbelieving Jews, brought into contact with the rising church. The

only other instances in which the word occurs, Acts xxvi. 28 and 1 Peter iv. 16, certainly countenance this idea of its original acceptation. (See Robberds's sermon on this text.)

28. ὅλην τὴν οἰκουμένην. The whole *land* of Judæa, not the whole *earth*, or even the whole Roman empire. Had it been so, the brethren at Antioch could not have had any reason for giving succour to the church at Jerusalem more than at any other place; in fact, they would scarcely have been able to do so, as their own country and both themselves and their immediate connections would have been in want at the same time. It is observable, however, that various indications lead us to conclude that the bulk of the disciples at Jerusalem were in narrow circumstances, and in a position to need assistance and relief from their more opulent brethren (either Jews or Gentiles) at Antioch, Corinth and elsewhere.

Ch. xii. 1. This Herod Agrippa was the grandson of the first Herod, the son of Aristobulus, whom his father had barbarously strangled, as we learn from Josephus. By the favour of the Roman emperors, Caligula and Claudius, he was now invested with a kingly power, absolute over his subjects, though still tributary to those who had elevated him to this position; and his sway extended over a territory nearly equal to that which had been subjected to his grandfather's rule.

4. μετὰ τὸ πάσχα, translated in our version, "after Easter;"—an unauthorized translation, adopted, apparently, in order to give the semblance of scripture authority to the festival so denominated. There is no reason whatever to suppose that the term refers in this place to anything else than the Jewish Passover. If the Christians had any celebration of their own at this period, it is most improbable that Herod would have paid any regard to it. It is indeed not at all unlikely that the disciples (especially those at Jerusalem) may have connected with their ordinary celebration of the Passover, in common with other Jews, a peculiar commemoration of their own, of the much more important event which had taken place at the time of this festival, and in which they and the whole world were so much more deeply interested. As long as the Passover continued to be observed at Jerusalem, there could be no doubt or dispute about the time when this annual commemoration should take place; but when the observance of this festival was necessarily suspended by the destruction of their city and temple, the bulk of the Gentile Christian church ceased to have any connection with the Jewish laws and customs; and hence an uncertainty and varying practice was introduced which gave rise, we find, to much vehement and even angry controversy. A fact which may furnish another illustration of the common remark, that the violence of debate is very often found to be in the *inverse ratio* of the importance of the question under discussion.

7—11. Of course this story of Peter's miraculous deliverance from prison has been the subject of much discussion among the anti-super-naturalists, and various hypotheses have been proposed to account for it upon their principles. Some suppose that the gaoler was a secret convert, and that he took the opportunity in the dead of night to set the prisoner at liberty. But that in doing this he should be able to elude the vigilance of the guard,—that not one, but four sentinels should *all* be asleep at the same time, and so dead asleep that the chains should

be knocked off by which two of them were actually bound to the prisoner, without their perceiving it, is a supposition which makes a stronger demand on our credulity than many will be found ready to answer. An examination may be found in Kuinöel's note on the place. Of this and other speculations on the subject, concerning which all that needs be said is, that nothing can account for such extravagancies in men of sense and discernment, except a foregone conclusion that *anything*, however improbable, is to be believed, rather than admit the possibility of a miracle.

16. "His angel." The common idea of the meaning of this term is, that they imagined it to be the guardian angel of Peter,—a superior spirit, who was supposed, according to the superstition of some parties among the Jews of those times, to be especially entrusted with the protection of his interests. It is not very likely that such a strange fancy as this prevailed among the Christian disciples; and it seems a more natural supposition that they believed it was Peter's *messenger*,—some person who may have been sent on previous occasions from the prison, and was therefore known among them by that name; and hence they may have supposed that he was mistaken by the damsel for Peter himself. True, it was not very likely that any such messenger would be sent from the prison at that time of night; but in the state of excitement and anxiety in which they then were, we may easily suppose that the disciples would have no leisure or inclination to balance probabilities very exactly.*

17. "Another place." Probably some place of more effectual concealment from the search which he might be very sure would immediately be made after him.

23. See a comparison of the accounts of this event as given by Luke and Josephus, in Michaelis, I. 65. The accounts are substantially the same, but differ in some of the particulars, in respect of which there is every reason to think that the author of this narrative is more to be depended on than the Jewish historian. The internal evidence is decidedly in favour of Luke (or rather of the writer of the original memoir which he seems to have followed or adopted in the earlier part of his work), whose account is by much the most simple and natural. No reader of common sense who looks at the passage without prejudice, will see in it any other meaning than that God smote Herod with an extraordinary and fatal distemper, as a punishment for his arrogance and impiety. What is said of the "angel," is in conformity with Hebrew usage.

Ch. xiii. 1. "Manaen, who had been brought up with Herod the tetrarch." This would seem to have been a person of some consideration, who nevertheless was not ashamed to become a Christian, and even to rank himself along with obscure and humble men in the more truly honourable employment of a minister of Christ. He may, however, be added to the list of those persons of higher condition, occasionally mentioned in the New Testament, who sufficiently prove that the primitive church, though gathered for the most part from among the poor, was by no means exclusively so.

2. "The Holy Spirit said," &c. Some peculiar impulse, it would

* See this interpretation quoted by Mr. Rutt from Sir Thomas Browne. Rutt's Priestley, XIII. 437.

appear, was felt by some one or more of the company, which their experience of spiritual gifts enabled them to perceive was an authoritative communication. The notion that by this expression is meant some peculiar superangelic being who spake to the disciples, distinct from the Father and from Christ, but inferior to both, who was entrusted with some sort of subordinate department in the administration of the church, seems to me quite inconceivable. Yet something like this appears to be the doctrine of many Arians. The orthodox interpretation, according to which the third person of the Trinity is here meant, is well refuted by Mr. Marsom, *Mon. Repos.*, XIII. 187.

5. *ὑπηρέτης*, attendant or assistant; a companion on the journey, but in a somewhat subordinate station or office. They proceeded first to Cyprus, where Barnabas had had an estate which he disposed of for the benefit of the church at Jerusalem (Acts iv. 37), and where he might still have connections and personal influence. They landed at Salamis, and proceeded through the island to Paphos. These cities are at the opposite extremities of the island, so that they probably traversed its whole extent, preaching the gospel in every place where an opening was afforded them.

7. *ἀνθυπαῖος*. This is equivalent to the Latin word "proconsul," which is the title given to the Roman governor of those provinces of the empire which were under the direct superintendence of the senate, and which were chiefly such as, being more remote from the frontier, required less of a military system of administration. The governors of the frontier provinces were styled *proprætors*, and were appointed by the emperor. Cyprus was originally of this class, but it appears from other evidence that not long before this period it had been transferred to the other.

9. *ὁ καὶ Παῦλος*. It was not uncommon at this period for men to have double names. Whether this was now for the first time assumed by the apostle, when he was commencing his labours among the Gentiles, or whether it was simply a sort of Roman version of his Jewish name Saul, it may not be easy to decide. Some have supposed that he adopted it in compliment to his distinguished convert, Sergius Paulus; but this is not very probable. The governor is said to have *believed* when he saw what happened to the sorcerer; but that he became a true convert, or anything more than *almost* a Christian, is very doubtful. He could not well have done so without resigning his post as governor, which necessarily obliged him to take a frequent part in idolatrous rites—a step which must have brought him into collision with the higher powers in a way which we could not but have heard of.

10. "Son of the devil," or son of the adversary, is obviously not to be taken literally. It is a Hebraism, corresponding to "son of perdition" and many other similar expressions; and denotes, "full of, or completely addicted to, that which is most opposed or adverse to the cause of the gospel and of all good."

11. "The hand of the Lord is upon thee." So that it was not *Paul* in any sense who inflicted this judgment on the sorcerer, but God himself. Paul only foresaw and was enabled—probably directed—to predict it, with an immediate view to the effect it was to produce on the governor, on the other bystanders, and perhaps on the offender himself.

14. "They sat down,"—probably on some gallery or platform usually occupied by persons who were desirous to address the assembly. It was the usual office of the elders, or more especially, we may presume, of the ruler of the synagogue, to perform this duty under ordinary circumstances; but it would seem to have been his office to write, or authorize any other person to address, the words of instruction or exhortation to the people.

16. *φοβούμενοι*, "ye that fear God." Under this denomination seem to have been included the class of Gentiles—in some places evidently a numerous class—who had so far abandoned their idolatrous customs as to worship the true God, and to be admitted in that character to a stated attendance in the synagogue of the Jews. Whether they had professed a formal adherence to the divine authority of the Mosaic dispensation to such an extent as to be styled proselytes, is somewhat doubtful; and, in fact, the twofold distinction of proselytes commonly believed to have existed, has been called in question by several eminent writers, particularly by Dr. Lardner, who seems to think that none were received in that character, or called by that name, except such as submitted to the rite of circumcision, in token of their adopting in all respects the character and obligations of Jews. But we cannot wonder that there was a considerable number of the more educated and reflecting in various classes who may have been so far struck by the superior excellence and purity of the Jewish religion, when compared with the absurdity and immorality of their own religious rites, as to attend on the worship of the synagogue without coming under the obligation of the Mosaic law, or even formally acknowledging its divine origin and authority.

18. Griesbach, on the authority of several of the oldest MSS., supported by the Syriac, Coptic and Æthiopic versions, reads *ετροφοφορησεν*—for forty years he *fed* them in the wilderness. The correction is a very probable one, and suits the connection, where the apostle is evidently speaking, not of the long-suffering, but of the benevolence and kindness of Jehovah towards his people in the wilderness. See Wakefield's *Sylva Critica*, I. § xlii.

20. Many attempts have been made to reconcile this statement with the chronology of the Old Testament, by those who must needs have it that every word from Genesis to Revelation is in such a sense inspired that it must be strictly and literally true. It is quite enough to say that the numbers given on these occasions were at first only vague and indefinite, most probably from memory, and without referring to any exact or precise evidence; and being expressed, moreover, when reduced to writing, not in words at length, but by letters or other arbitrary symbols, which were often mistaken for each other, discrepancies more easily creep into ancient manuscripts in these particulars than almost any others.

22. Because David is here styled "a man after God's own heart," not a few Christian writers, and those of high eminence and reputation, have fancied themselves called upon to defend his character and conduct through thick and thin. Nothing could be more unreasonable, even if the expression here used was properly understood to mean a man whose ordinary conduct was on the whole pleasing in the sight of God. It would not then follow that he might not still be guilty of

many serious transgressions and crimes. But all that is meant seems to be, that David was a man who would establish the worship of Jehovah, obey his word, and carry into effect those injunctions which his predecessor had disregarded.

26. *λογος*, "The word of this salvation." This expression, I conceive, must be used in this place in its ordinary literal sense of a word or message, not as the title of any person engaged in communicating the knowledge of it. If applied to Christ, the only person to whom this term has ever been supposed to be applied as a name or title in the New Testament, it is evident that, strictly speaking, he had *not* been sent to the brethren whom the apostle was at that time addressing. And though in a more lax and modified sense he might be said to have been sent to them as included in the whole nation of the Jews, spoken of collectively under the designation "children of the stock of Abraham," yet this appears a less easy and natural interpretation; and I can see no good reason why we should go out of our way to search for hidden meanings, when the obvious and literal signification of the word gives us not only an intelligible sense, but one perfectly appropriate to the apostle's object. "Brethren, both those of you who are Jews by descent, and those who, though Gentiles by birth, acknowledge the true and living God,—to *you* is now sent this gracious message—this *word* of divine grace and mercy, by which the promise of salvation is communicated, and the means of attaining it are provided." The term evidently has the same meaning in several other places in this chapter—"and they preached the word of God in the synagogues of the Jews." Ver. 5, also vers. 7 and 44.

33. These words are taken from the second Psalm, and are cited in application to Christ again by the writer to the Hebrews. But their use in this way does not seem to me necessarily to imply, even in those who make this application, a belief that in the Psalm itself there was a real prophecy of Christ; but only, in conformity with the usage so frequent among the Jews, that these words might suitably express the peculiar and more intimate relation assumed by the Father towards Jesus as his only-begotten Son or best-beloved Son, and the peculiar dignity to which this prince of all the messengers of God was advanced, far above all principalities and powers.

σημερον, probably intended as a sort of asseveration—"in very truth and deed." May this be the meaning of the same term in the reply of our Lord to the penitent thief, Luke xxiii. 43?

RELIGIOUS REPROVERS.

It is somewhat droll to remark, how promptly the veriest goose and the merest smatterer can take upon themselves the office of religious instructors and reprovers, especially when they meet with a person who is not conversant with their shibboleth, and is thus wholly taken aback with their notions and phrases and one-sided views of the subject.—*Visiting my Relations*.

CORRESPONDENCE.

MANCHESTER NEW COLLEGE—THE QUESTIONS STATED.

SIR,

ALL your readers must have been gratified by your report of the meeting of the Trustees of Manchester New College,—not because any one of us could flatter himself that his personal wishes would ultimately be obtained, but on account of the improved spirit among those who entertained different opinions.

There are a very few points on which we are all agreed. When we clearly understand what they are, we are best prepared for considering those on which we disagree.

First, there can be no doubt of this—that if Unitarians can support their claim to be considered as the descendants from and successors of the old Presbyterians, and demand that respect in the 19th century which their predecessors secured in the 17th and 18th centuries, it can only be done by endeavouring to gain in *quality* what they have lost, and have no prospect of recovering, in *quantity*.

Unitarian theology can have no attractions for the uneducated masses. Why? This question would lead me far. Suffice it to say, Channing would not have ventured on a contest with either Whitfield or Wesley, Hall or Chalmers. Until the religious community is become other than it is, the ambition of Unitarians must be limited to the maintenance of a few congregations of earnest thinkers, which can be sustained only by preachers of learning and highly cultivated intellect.

2. It will be conceded that for the training such a body of teachers, a college or academical institution is required, in which their students may combine with their theological studies those other scientific and literary attainments which the present age demands,—an approximation at least to what the great Universities of the Established Church supply.

I am willing to consider all beyond this, whatever my own impressions may be, as if it were doubtful.

3. And yet, in saying this, I may be too scrupulous; for at the late meeting there were two points altogether undisputed—first, that Manchester New College is not so frequented as it ought to be, to constitute a College; and, secondly, that this is not to be imputed to the want of adequate skill and reputation in their teachers. I assume, therefore, the evil is acknowledged. To what is that to be fairly imputed? And how is it to be remedied? I can do little more than draw attention to topics.

4. Is the decline of students to be imputed to the place? “Place,” it was said, “has nothing to do with it.” If so, *cadet questio*. I must assume the contrary, and that a removal is desirable, or here close.

But, 5. However desirable it may be, Mr. R. Wood gives all the emphasis of a change of type to his assertion, that the property of the College is strictly limited in its uses to the *vicinage* of Manchester. There is no individual among the Trustees whose personal opinion will perhaps have so much weight with the general body as his. He has an hereditary claim on their deference. But, still, he may be asked, with no want of respect, in what sense he uses this word *vicinage*? Before railroads had rendered distant spots near, *York* had been substituted for Manchester. The genius of old York, the second city of England in rank and dignity, would be grievously wounded at being degraded to a sort of *vicus* adjacent to a modern and upstart congeries of manufactories, notwithstanding its vast size, great wealth and consequent respectability. Whatever answer be given to this subordinate question, I ask, is Mr. Wood correct in this notion? If he be correct, as a private Act of Parliament would be required to remove the objection,—6. Would an

application be decorous or probably successful? But he may be incorrect. If so, is litigation advisable? I frankly confess my doubts on both points.

7. I assume that it is found impossible to obtain the property, that is, the endowed property in the hands of Mr. Wood and the other Trustees. There follows a question of fact, which of course you can answer, and perhaps may, by a note below. What proportion of the income of the Manchester New College is derived from the endowment, and what from the voluntary and annual contributions of those who are called, contrary to the usual practice, Trustees of the College? As there can be no practical object in putting questions to those who have no power of action, and as only free and disposable income can supply the means to be made use of, the following considerations are addressed solely to the members of the Committee who are conscious of a fund at their disposal, the amount of such fund being a material circumstance, especially with reference to the next important question.

8. If a College be erected in the place best adapted to the object, ought such College to possess within its walls *all* the instruction required by a minister, as was the case in the "*Academies*" of the two last generations at Northampton, Daventry, Warrington, &c.? I should have thought this an idle question, if I had not heard the affirmative maintained by a person of great sagacity, to whom I have been in the habit of deferring.

Or, 9. Ought such College to be fixed in the vicinity (not *such vicinage* as Mr. Wood had in his eye) of some other collegiate establishment, at which all the secular learning and science of a University may be gained, with perhaps the incidental advantage of a University degree?

Out of a presumed affirmative answer arises the *one* practical question, involving the relative advantages of Manchester as the site of a Unitarian College in connection with Owens College, and of the London University Hall in connection with the University College. I leave this to the impartial consideration of the Committee, trusting that, though some of them may have, and indeed ought to have, local wishes (for education, like justice, should be brought as near as possible to every man's door), yet that the citizens of London and the burghers of Manchester, as well as the rest of the Committee, will let their local attachments yield to their sense of the disgrace which falls on the Unitarian body from our want of a College at which learning of the highest quality is not only offered, but accepted. It is better that we should confess this than that our opponents should reproach us with it.

I am anxious only that every member of the Committee and of the general body of the Trustees should be aware that this is a critical moment for the Unitarian cause, and that on the proceedings of this year will probably hang the fate of our ministry for generations. It was by the Dissenters' Chapels Act that the Unitarians obtained perfect equality of legal rights with other Protestant Dissenters. It was rejoiced in as a victory, and it was a triumph of justice over sectarian bigotry. But it would have been better for us to lose half our chapels, if thereby religious zeal had been roused, than to acquire security at the price of that indifference which security so often generates. And we shall have to endure in silence the just and contemptuous reproach of our orthodox adversaries when they loudly assert—"It was pride, not religious zeal, which roused these men. They wanted to be masters alike of their chapels and their colleges, that they might safely let them fall into decay, and exhibit their lawful power by ostentatiously making no use of it."

I am, Sir, &c. &c.

A CONSTANT READER.

* In the printed Report of 1851, the total capital stock appears to be £16,570. 13s. 2d.; the total current disbursements, £1620. 11s. 8d. The annual subscriptions amounted to £743. 16s.; the rents, to £631. 0s. 3d.; and interest, to £176. 19s. 10d.—Ed. C. R.

OUR COLLEGE.

SIR,

As the education of young men for the ministry appears to be attracting the attention of the Unitarians of England, I crave admission for a few remarks on this important subject. I may state at the outset, that I sympathize in a considerable degree with those of our friends who think it desirable that our principal academical institution should be retained in the North of England, and who recommend the annexation of Manchester New College with Owens College. Whatever be the decision of the Committee appointed by the Trustees of Manchester New College, it seems not improbable that the experiment will be tried of making the College, whether it continue at Manchester or remove to London, simply a Divinity School. Now, in connection with such an experiment, it may be serviceable to consider the plans of our brethren in America, which have certainly succeeded in training a very able body of Christian ministers. At their institutions for the training of ministers, divinity lectures alone are given; though the students have usually the liberty of attending an adjacent College. It is usual for young men to graduate at their respective Universities; and then, when their bent is tolerably decided, to go to a Law school, or a Divinity school, as the case may be. The misfortune with us has been, of late years, that young men have entered as divinity students before they knew their own minds: they have obtained a first-rate general education, and conscientious scruples have made them schoolmasters, editors, or what not. Now I should be disposed not to give them any general education whatever, but to draw out a three years' course, purely of theology, and, if you please, moral philosophy. No one should be eligible to enter the school who could not pass such an examination on general topics as should give proof of his competence to follow up his theological studies with advantage,—unless, indeed, he had graduated; and no one should enter under 18. I would leave the maintenance of the student, during the years of general training, to local funds (which now often aid divinity students), to the Hackney fund, &c.: the College fund I would apply to the divinity scholars, and would give them, during the three years, as much as they now get during the five or six, so as to render them independent of all local funds. No one, we may presume, would go through a mere theological education, which would be of little avail for any other line of life, unless he intended seriously to enter the ministry. If the funds allowed it, I think a modification of the church plan of curacies would not be without its advantage. I would give a meritorious student support for one year after he left the school, on condition that he should aid some experienced minister, who should instruct him in the working of a congregation, &c. Such positions should be chosen as afforded good examples of congregational usefulness. As it is, young men are very properly diffident of taking the sole charge of a congregation: they shrink from the ministry, till at last they shrink out of it. If this course were adopted, the student, during his term of study, could confine himself more strictly to it, leaving pulpit practice (say once a fortnight) to the time of his curacy. The details may be liable to many objections; but the general principles of the plan now stated, are, I think, deserving of some thought.

As to the amalgamation of funds, permit me to say that I for one hope that it will not be carried into effect; at least I should be very sorry to see Carmarthen College deserted, as I know from a short residence in South Wales it is doing much good in the Principality.

C.

1 TIMOTHY iii. 16.

SIR,

IN perusing, the other day, Kitto's *Journal of Sacred Literature*, I met with a passage (Vol. VI. 454) in Dr. Tregelles' Letters from the Continent, which, as bearing on the Unitarian controversy, and as containing reference to a work of some critical note, may be interesting to you and the lovers of truth. Dr. Tregelles is speaking of the *Codex Boernerianus* at Dresden:—"In choosing one page for a fac-simile, I took that which contains 1 Tim. iii. 16; and I can now repeat my assurances of the entire mistake made by Mr. Porter as to the reading of that passage. There is not the least ground for supposing the reading OC to be a correction from O; the ink is alike; and the C is not stuck up in one corner, for want of room, as the distance between it and the following word is *precisely* thus: OC ΕΦΑΝΕΡΩΗ."

Whilst writing, I may also refer you to a statement which appeared in the *Tablet* of March 15, 1851, that modifies a passage in Sir Charles Lyell's *Travels*, relating to the *Vatican Codex* of the New Testament, and cited in the *Inquirer* for 1849. The Catholic statement is, that Cardinal Mai will shortly publish his edition of that text, which, as a *faithful transcript* of the Codex, must no more omit any *interpolated passages*, as Sir Charles seemed to expect, than admit any additions by the Pope.

It is to be presumed, therefore, that in the critical notes to be attached, the Cardinal will indicate *which* are the passages proved to have been interpolated.

Leeds, Jan. 1, 1852.

F. R. L.

MIGRATION OF BIRDS.

ONE of the most special appointments of the Creator, as to Birds, and which nothing but His chosen design and corresponding ordainment can explain, is the law, that so many kinds shall migrate from one country to another, and most commonly at vast distances from each other. They might have been all framed to breed, be born, live and die in the same region, as occurs to some, and as quadrupeds and insects do. But He has chosen to make them travel from one climate to another, with unerring precision, from an irresistible instinct, with a wonderful courage, with an untiring mobility, and in a right and never-failing direction. For this purpose they cross oceans without fear, and with a persevering exertion that makes our most exhausting labours a comparative amusement. Philosophy in vain endeavours to account for the extraordinary phenomenon. It cannot discover any adequate physical reason. * * * We can only resolve all these astonishing journeys into the appointment of the Creator, who has assigned to every Bird the habits as well as the form which it was His good pleasure to imagine and to attach to it.—*Sharon Turner's Sacred History*, 6th ed., I. 354—356.

RELIGION CHEERFUL.

THERE are some of us who seem to think that we compliment God's heaven by despising his earth, and shew our sense of the great things the future man may do yonder, by counting as utterly worthless all that the present man may do here. * * * Shall we be the brighter spirits for being the duller men? * * * He who shrouds his soul in hair-cloth, and clouds his face with gloom,—who acts as if truth were the slave-owner, and duty the whip,—must surely seem very ridiculous in the eyes of the angels.—*T. Lynch*.

CRITICAL NOTICES.

Visiting my Relations, and its Results; a Series of Small Episodes in the Life of a Recluse. Pp. 337. London—Pickering.

MANY a three-volumed novel contains far less of incident and character than this little work. There is in it, too, much true wisdom, and both the descriptions and the reflections are set off in a style of equal purity and ease.

Mr. Middleton, the autobiographer, is a bachelor—well to do in the world, with some wealthy and many poor connections. He is always benevolent, though sometimes austere. He knows that unless he can teach his poor relatives to help themselves, his readiness to aid them may injure eventually, rather than benefit them. He looks with a close and searching, and sometimes sceptical, eye on the pretensions of his associates. He is religious, but it is after a fashion of his own, and more than half the religious people of England would look upon him with suspicion and distrust. He evidently looks upon works as the only satisfactory test of faith. Not that he is deficient in the latter. Upon this point alone he is somewhat cloudy. He has imbibed the religious philosophy of William Law, and talks very glibly of intuitions; but notwithstanding the clearness of his thoughts and beauty of his style everywhere else, here he is not more intelligible than the merest tyro of the mystical school.

Mr. Middleton first visits an amiable but thoughtless nephew, named Melmoth, married to a good-natured but not sensible wife, whose children were being spoilt by excessive parental indulgence, and whose household were running to riot under the influence of the mistress's *laissez-faire* philosophy. He refuses his nephew a loan of a thousand pounds, asked with the view of entering into a very unadvisable partnership, but kindly sends the two elder daughters to school, where, if they learn not much, they will be at least protected from their mother's silliness. Throughout the book our author is hard upon the better sex, and we have little doubt has formed an unjust estimate of both the head and heart of woman.

His next visit is to the house of an old friend, Mr. Seymour, married to a lady of considerable mental activity, but painfully sensitive, and habitually indulging needless and distressing forebodings. He aims here to teach the husband, a man of strong sense, but somewhat hard and rough in the style of his mind, the value and the charms of a tender sympathy, and the wife he aims to calm by inspiring her with his own religious philosophy. The religious conversations between Mr. Middleton and Mrs. Seymour have less that is characteristic than the other parts of the volume. She certainly does not vindicate her claim to shrewdness in her mode of conducting the argument. Incidentally to this visit is given the history of an unhappy love affair, in which is described with singular power the misery which a jealous, exacting and ungoverned temper may create. If the work contained nothing good but this episode, it would repay the reader.

Mr. Middleton next introduces us to an old college acquaintance, a Mr. Grey, whom he finds deeply interested in a variety of social and intellectual quackeries, which and their professors are described with no small amount of exaggeration. There is some humour, but more gross caricature, in this part of the work. We are last of all introduced to a very evangelical circle, through Mrs. Wilton, a niece of Mr. Middleton, a lady full of tactics and stratagems, married to a selfish and very weak man, who on the failure of health and in the absence of other stimulants betakes himself to Calvinism. There is an admirable sketch of a forward, zealous, fluent (especially in quoting and misapplying texts of scripture) evangelical lady, a Mrs. Lane, who, in the absence of clerical lights, instructs and rules Mr. Wilton's circle. The clerical lights,

where introduced, are glaring, but not brilliant. From this portion of the volume we would gladly quote, if space permitted, two or three very entertaining scenes. Mr. Middleton accompanies his niece in her visits to her district, and exposes with keen satire the gross impertinences and unchristian cruelty which are sometimes practised under the name of Religion by visitors of the poor.

The volume closes with a visit to Cambridge and some delicious recollections and characteristic sketches of Professor Smyth, Charles Simeon, and other distinguished members of that University. If the author of *Visiting my Relations* be a new writer, there is good reason for congratulating the circle of general readers on the acquisition of so able and accomplished an author. This little book gives so many tokens of richness and strength, that we anticipate his re-appearance, and at no distant day.

Pleasures, Objects and Advantages of Literature: a Discourse. By the Rev. Robert Aris Willmott, Incumbent of Bearwood, Berks. Pp. 301. London—Thomas Bosworth.

MR. WILLMOTT is already very favourably known to the reading public by his *Lives of the English Sacred Poets*, and more recently by his biography of Bishop Jeremy Taylor. Both works indicated extensive reading and a cultivated literary taste on the part of their author. In both, however, he was occasionally led by his subject to display antipathies, almost natural to the clerical order, which checked the sympathy and confidence of the more intelligent of his readers. For instance, in his *Life of Taylor*, he gravely tells us that the Puritan contemporaries of Taylor stood largely in need of erudition and honesty. In the *Discourse* which now invites our attention, we recognize refined taste, extensive reading and a pleasant style, and notice none of the defects of his former books. It is the easy, agreeable talk of a man familiar with both ancient and modern literature, and not unacquainted with art. Here and there, it may be objected that he gives undue prominence to the merits of inferior authors. The speculations are never very profound, seldom original. But our author has so genuine an enthusiasm for literature, and his memory so teems with the recollection of its pleasures and beauties, that the reader must, we think, be wanting in the literary taste who can open this little volume anywhere and not feel the desire of reading it through.

We had marked many passages for extract, but upon consideration prefer putting them all aside in favour of a long quotation from the essay on the *Literature of the Pulpit*.

“When Beaucelerk’s books were sold, Wilkes expressed his astonishment at finding so large a collection of sermons in the library of a fashionable scholar. Johnson said, ‘Why, sir, you are to remember that sermons make a considerable branch of English literature.’ The caution might be widely spread. In every Christian land the learned mind has poured its choicest gifts into Theology. Chrysostom warms the fourth century like a sun. The discourses of St. Bernard are shining lights in dark ages. Dante, whom he preceded by more than a hundred years, caught no views of Paradise from the mountain-top so fruitful and serene. If we turn our eyes to France, Bossuet is her grandest poet, and Pascal eclipses Montesquieu.

“The gloomy recess of an ecclesiastical library is like a harbour, into which a far-travelling Curiosity has sailed with its freight, and cast anchor. The ponderous tomes are bales of the mind’s merchandize. Odours of distant countries and times steal from the red leaves, the swelling ridges of vellum, and the tiles in tarnished gold. Davenant’s description of their covers sprinkled with dust, and long streets of spiders’ webs, is striking as the lesson it gives is significant,—

‘In these heaven’s holy fire does vainly burn,
Nor warms, nor lights, but is in sparkles spent;
Where froward authors with disputes have torn
The garment seamless as the firmament.’

“These are the controversies and the speculations of the schoolmen, and would

scarcely be found on the shelves of Beaclerk. But the elder rhetoric, which had taken the shape of exhortation, abounds in elements of interest and materials of deep or elegant thinking, which the polite reader may separate from the text. Each volume is a commonplace-book of brilliant sayings and erudite allusions; a treasure-house of products and antiquities from every climate and age of intellect. Here are gathered, without much attempt at order or classification, battered armour of Homeric chiefs, dry chips of Seneca, poisoned arrows of Juvenal, magical flutes of Apuleius, grotesque words coined by that great minter, Tertullian, and spiritual clothing of wrought gold from Chrysostom. He who seeks for amusement can find it. The slightest circumstances of ancient and modern life are preserved, from the vermilion cord with which the public officer pursued and marked the Athenians who neglected the assemblies, to the first appearance of the umbrella in London.

"The preachers of the 16th and 17th centuries are its familiar historians. Latimer opens the royal kitchen. Andrewes leads common life into the sun. We learn from Donne how street-begging had become a trade in 1625. Parents educated their children in it, and expert professors of the art received apprentices, whom they perfected in making a face and a story. Perhaps the English preacher caught his habit of sketching manners from Chrysostom, in whose homilies we obtain so many lively views of Constantinople and Antioch; who, in enforcing the study of the Scriptures, dissuades parents from hanging the Gospels round the neck of a child, or near the bed, as a charm; and condemns the rich for using dice every day, and keeping their sumptuous Bibles shut up in the cases.

"During two hundred years the sermon shaped and nourished the English mind. Greek and Latin fountains of philosophy and grace flowed into poetry from the pulpit. Shakespeare might have picked up crumbs of Plato and Euripides from the orator of Paul's Cross. The preacher had a religious and instructive character. He entertained that he might improve the hearer. He unfolded the grandeur of a Prophecy, or the comfort of an Epistle, and alarmed the conscience, or bound up a wounded heart; he brought tidings of foreign learning to the scholar, of discoveries to the naturalist, and of manners to the people, and thus he won the ears of the thoughtful, the inquisitive and the idle.

"The sermon reflected the research, feelings and experience of the speaker. The reading of a week slipped into a parenthesis. If Donne sets forth the praises of devout women in the morning of Christianity, he remembers a Venetian story about the matrons who were sent to propitiate an empress. In shewing that sin separates a man from God, he tells the congregation of his own visit to Aix-la-Chapelle for the sake of the baths, and how the house he lodged in—big enough for a small parish—was occupied by swarms of Anabaptists, who agreed in nothing but keeping apart from one another; the father excommunicating the son on the third floor, and the uncle his nephew in the attic.

"Amusement is only the accident of our early eloquence. In devotion, learning, argument and imagination, it is unequalled. It comes warm from the Bible. The irradiated mind shoots a glory into the commonest word, and Christian duties are drawn with so much patience of love and embellishment, that later pens seem to produce faint and imperfect copies. * * *

"The elaborateness of the early style was not felt to be wearisome. Hearers and readers in 1600 were seldom in a hurry. But now and then rambling through the reigns of Elizabeth and James, or of the first and second Charles, we overtake a loitering expounder, who has a large gift of tediousness, and might have assisted the German Professor in his course of lectures upon the first chapter of Isaiah, which extended over twenty years and was left unfinished. In the true masters of theological rhetoric, however, the wandering and scattered utterance had, generally, intention and method. They spread out their thoughts and images as a skilful general invests a strong fortress with troops; and threw reasoning into a circle, to besiege a hostile argument and cut off escape. Milton's definition is realized. The words in 'well-ordered files fall aptly into their places.' Similes and metaphors are rarely ornamental figures, mere combatants on a rhetorical parade, with music and standards for show. They carry weapons and are ready for action.

The epoch of elegance had not arrived, and the eye of taste discovers many violations of its laws; but the most objectionable fault is the mixture of spiritual and worldly things, as in continental cities a shop is encrusted on a cathedral. South is a notable offender. He writes a political note on a Gospel, and couples Cromwell and Peter in a sentence. Much of this familiarity may be traced to the Miracle-play,

which had left a popular impression behind it. Statesmen and Prelates were scarcely alive to the discord; in the first edition of the Bishop's Bible the portrait of Leicester was prefixed to Joshua; and, in 1574, the arms of the Primate Parker replaced Burleigh as a decoration of the Psalms.

"In whatever light we examine it, the sermon of the 17th century continues to be a problem of literature. It flourished amid ignorance, and withered under education. The 'plain' manner came in with the national school. Day by day, the jewels of the Breastplate were more clouded, and the superb scenery of Truth was buried deeper in snow. The public mind has taken the tone of its teachers. Sublimity is darkness, and the glow of the Prophet is a poetical turn. Imagine Donne re-appearing in the chapel of Lincoln's Inn with one of the discourses which he delivered to the society in 1618. Let him exhibit, in all its fulness, that manifold style which was the delight of his friends and of the crowd,—the imperial logic, the gorgeous perspective of imagery, the poem in a word, the melting pathos, the rapturous piety, and the splendour of language that flowed over the argument and adorned it, like a crimson mantle upon armour. Picture the uneasy rustle of the Benchers and the bewilderment of the Verger.

"Why should this change of opinion be? Must we adopt a saying of Pascal, that people in their hearts love nothing but mediocrity? If a practical exhortation be desired, Donne offers it. His summons to work is simple, hearty and unwearied. A judge and a master* recommended Demosthenes to the village preacher. Surely, any style is better than that which is plain, in the complete absence of expression, and simple, in having no thoughts to convey. Is it surprising if the dead masses slumber under such appeals? The fervour of the old eloquence is needed to strike heat into the sinner. His cure is to be wrought by no servile hand. Gehazi might have laid Elisha's staff for ever upon the Shunamite's child. The eyes open only to the Prophet's call. The kindled lips of inspired Genius must breathe over the benumbed soul before the colour of health will return, the baptismal flame be fanned into warmth, and the son of the Church be delivered to his mother."—Pp. 252—265.

Norica; or Tales of Nürnberg from the Olden Time. After a MS. of the Sixteenth Century. Translated from the German of August Hagen. Pp. 374. London—John Chapman.

THIS quaint but elegant volume is the translation (apparently well executed) from the work of a Professor in the University of Königsberg. The translators state that their attention was drawn to it by its graphic description of the state of art and manners in one of the most renowned of the old imperial cities of Germany at the beginning of the 16th century. They add what we can avouch to be a fair and exact description of a very charming book.

"The burgher life of Nürnberg; the taste and opulence of her patrician merchants; the character and works of her most eminent native artists, especially Albert Dürer; the reverence and passion for art which pervaded all classes of her citizens; the poetical guild of the master singers, with Hans Sachs at their head; the relations of the city with the empire; and the large amount of mental activity and refinement which it discloses in one of the great trading cities of Europe on the eve of the Reformation,—are here very skilfully wrought into the incidents of a popular narrative, and set with remarkable vividness before the reader's eye."

The plot of the story is simple enough. Jacob Heller, an affluent merchant of Frankfort, influenced by taste for the fine arts and scientific curiosity, visits Nürnberg. His visit is coincident with the great festival devoted to St. Sebaldus, the patron saint of Nürnberg. In the procession he marks Maria Rosenthalerin, the heroine of the story. The wooing is of course subject to some obstacles, but is at length crowned with success, and Jacob Heller conducts his bride to Frankfort.

The merit of the work consists in its various episodes, which are very characteristic of the century in which the story is laid. There is a rich vein of ecclesiastical legends. The story of St. Sebaldus's burial and all the miracles wrought at his tomb is excellently told.

* "H. J. Rose on the Commission and Duties of the Clergy."

The Edinburgh Review, No. CXIII., January, 1852.

A SOMEWHAT heavy No. is here redeemed by an historical portrait of Bishop Philpotts, in an article which we do not hesitate to pronounce one of the most startling productions of the modern periodical press. The invective is strong, but the facts alleged as the basis of it are stronger still. We devote what space we can give to our notice of the *Edinburgh Review* to an account of and extracts from this one article. It opens with a statement of the facts connected with the Bishop's excommunication of the Archbishop of Canterbury, and then quotes in italics and capitals the peculiarly stringent oath of obedience and reverence to the superior whom he now disobeys and insults. The reviewer with some justice remarks, that the Bishop must apply to the interpretation of oaths that same "non-natural sense" which some of his partizans have advocated for the mitigation of articles. After dwelling on the libellous language used by the Bishop towards his ecclesiastical superior, and his defiance of the law, the reviewer proceeds thus:

"Had a similar outrage against constituted authority been perpetrated in any other profession, it would not have been suffered to pass unpunished. If a colonel had called his officers together on parade, and then and there declared to them his determination to resist the orders of the commander-in-chief, within twenty-four hours he would have been shot for insubordination. Had a barrister accused the judge who decided against his client, of bribery or perversion of justice, he would have been committed for contempt of court. But the officers of the Church, it seems, may defy its laws, and revile their administrators with impunity. A spirit of extreme forbearance, and of excessive *laissez faire*, added to the complicated technicalities of a cumbrous legal machinery, has rendered it difficult to punish even minor ecclesiastical offenders; and, in the case of a bishop, the difficulty is of course increased. Thus Bishop Philpotts, while he seemed to court martyrdom, was morally certain of impunity. And this certainty was rendered doubly sure, by his knowledge of the character of the Primate against whom his offence was committed. This was forcibly put by Lord John Russell, in the House of Commons, when he said, 'With regard to the language the Bishop of Exeter has used relative to the Archbishop of Canterbury, it is well known that the Archbishop of Canterbury is a man of peculiar mildness of character, and of truly Christian forbearance; and I think it is because he is a man of peculiar mildness of character, and of well-known Christian forbearance, that that language has been used. (Loud and general cries of 'Hear' from both sides of the House.)'"

The impunity in wrong-doing here described, so disgraceful to the wrong-doer and so disastrous to the Church of which he is a mitred head, is destructive of the plea put forward for prelacy and the highest branch of the English hierarchy, that they are expedient and necessary for the preservation of that decency and good order which an apostle has prescribed as essential to the church of Christ. The reviewer intimates his belief that the mutiny of the Bishop against his spiritual superior legally absolves the clergy of the diocese of Exeter from penalties for disobedience to their contumacious Bishop. The reviewer does not, however, attribute the Bishop's conduct to intemperate zeal or unreasoning bigotry, but intimates his persuasion that in his case intolerance has been adopted as a cloak for self-interest—the most exalted spiritual pretensions have been mixed with the most tortuous secular intrigues. He further intimates that, while exalting the sanctity of the clerical office, he has violated it by the most scandalous acts of nepotism; while assuming the loftiest tone of an apostle, he has masked the sharpest practice of an attorney. The narrative that follows of Bishop Philpott's life, and of his more glaring offences against not merely episcopal decency, but against truth and honesty, must be read and weighed sentence by sentence, fact by fact, if our readers would realize the extraordinary portrait here depicted. The reviewer shews how the Bishop won his mitre by an act of apostacy from long professed principles, and how he has now for nearly one-and-twenty years wielded his crosier with consummate ability and untiring energy under the

influence of three prevailing motives, viz., *love of power, love of family and love of notoriety*. In the biographical sketch of the reviewer it is stated, that it is probable that the Bishop, notwithstanding his immediate descent from a tavern-keeper in Gloucester, is descended from the celebrated reformer, Archdeacon Philpott, who signalized his zeal for orthodoxy by spitting on an Arian. The Bishop may, therefore, plead hereditary tendency in palliation of some of his violations of decorum. The modern Philpotts voids his rheum on Archbishops, Evangelical Rectors and Prime Ministers. A few extracts will amuse.

The Bishop at the Oxford Election, 1829.

"Those who are old enough to remember that exciting contest, will not have forgotten that some of its most amusing incidents were connected with the name of Philpotts; they will remember how the print shops were crowded with caricatures of the future prelate; they will remember the indignant aspect of the rustic pastors who crowded fast and furious to the poll; and how, one after another, when he had registered his vote against 'the traitor Peel,' rushed off to the engraver's for a picture of 'the great rat,' to carry home to his parish. Nor can they have forgotten that impudent undergraduate, who deliberately stopped the Dean of Chester as he was walking down the High Street, accosting him with extended right hand, and the exclamation, 'Rat it, Philpotts, how are you?'"

The Bishop at Church.

"The most curious and characteristic example of his rubrical martinetism occurred at the church where he was in the habit of attending service at Torquay, while Mr. Edward Elliot (the well-known author) was officiating. It was one of those Sundays on which the Athanasian Creed is appointed to be read; but the clergyman, forgetting this circumstance, was proceeding as usual with the Apostles' Creed, when suddenly he was stopped, and his words overpowered by a voice of thunder, which shouted forth, 'Whosoever will be saved, before all things it is necessary that he hold the Catholic faith.' It was the voice of the Bishop, who would not be defrauded of his favourite damnatory clauses. It might have been supposed that this striking exhibition of authority would have sufficed for a single morning; but more was yet to come. It was a Sacramental Sunday, and the mass of the congregation had quitted the building, leaving the communicants alone. The Communion Service was proceeding, in the midst of the holy calm so peculiar to that hour, and so soothing to every Christian heart. But the stillness was rudely broken by the Bishop's voice, vociferating once more in a tone of startling energy, 'DAMNATION!' The interruption had been caused by Mr. Elliot's altering this word, to which the Bishop is so partial, into *condemnation*, in a passage of the 'Exhortation,' where it is manifestly equivalent to the term substituted by Mr. Elliot. We were much amused by the remark of a county magistrate, who on hearing this anecdote said, 'Had I been present, I should have fined the Bishop five shillings for 'profane swearing;' and should have desired the churchwardens to prosecute him in his own Consistory Court for 'bawling in church.'"

We cannot find space for a specimen of the crafty mode in which the Bishop is represented as appropriating to himself, for the benefit of his kin, vacant livings. A wily and unscrupulous attorney could not surpass the Bishop in the two articles of craft and audacity. We conclude our notice with the reviewer's comparative estimate of the Bishop's character:

"We will not say that no man so unfit to wield the crosier ever won the mitre. But yet we have searched history in vain to find a complete parallel to Bishop Philpotts. Cyril, Bishop of Alexandria, the excommunicator of Nestorius, Bishop of Constantinople, appears to have been as intolerable a firebrand among the Churches of the East. Hildebrand was as great a master of vituperation; Becket was no less addicted to excommunication; Borgia may vie with him in nepotism, and practised it on a grander scale; among ourselves, Warburton was almost his equal in intemperate language; Atterbury in political intrigue; Kitchin in sincerity. But to make up the character of Bishop Philpotts, we must combine the special qualities of all these different prelates, and we shall still find several ingredients wanting to the compound."

The Eclectic Review, January, 1852.

THIS Congregational Review, after narrowly escaping shipwreck by an imprudent transfer of the helm, on the part of Dr. Price, to hands which, if not unskilled, at all events did not receive the confidence of the Congregational party, appears to have got into an open sea and to be scudding before the breeze of popular favour. The Editor whom Dr. Price has now associated with himself appears to understand the taste of the Congregational body. The spirit imported into the work is now and then somewhat unduly *denominational*. Here and there a book seems to be reviewed more on party principles than was the case ten or five years ago. The literary tone of the Review is not always high. It has occasionally given circulation to flashy, pretentious, but flimsy articles, apparently written by men more accustomed to the platform than to the reviewer's desk. The current No. is, however, one of considerably more than average merit. It opens with a short and respectable article on the works of the early Independent, John Robinson. We select a passage which will be read with pleasure.

"The peculiarity of Robinson's character may be described by one word—completeness—*totus atque teres rotundus*. The united testimony of admirers and opponents bears witness to his integrity, purity, courtesy, prudence and charity. But he possessed other qualities beside these. He was chiefly distinguished by what we venture to call a very rare characteristic, in the sense in which we understand it,—an intense love for the truth, which ever stimulated him to search after it as the chief part of his 'being's aim and end,' and which never permitted him to swerve one hair's breadth from it in practice. This made him a nonconformist, a separatist, an exile, an independent. This made him a growing Christian, a profound theologian, an able controversialist. This made him a student at Leyden University, although he had previously graduated and held a fellowship at Cambridge; a diligent attendant on the lectures of both Polyander and Episcopius, at a time when all Leyden was agitated by the rival theories of the two professors on the subject of Arminianism; and an avowed advocate of the principle, that though Christian men were confirmed in their own doctrinal and ecclesiastical principles, it was their duty to hear what their opponents had to say, even if it should lead them to the parish church. This love of truth was both a principle and a passion. It grew with his growth, strengthened with his strength, and was the chief source of all his excellence. It made him learned in a learned age, and wise in the knowledge of human nature and the experience of the world, at a period when such wisdom was rare. It fitted him to be the counsellor of his fellow-exiles in the emergencies of their strange position, and the statesman-like adviser of the pilgrims when they went forth to clear the wilderness and lay the foundations of civil life afresh in a new world."

Art. 2 is a lively defence of Homœopathy, written by one who professes to occupy neutral ground between "the allopathic and homœopathic schools." If the article had been (as it ought to have been by the Editors) pruned, its bad French corrected and its *slang* cut out, it would pass muster as a rather clever plea for a much reviled medical heresy. An article (somewhat late in appearing) follows on Bishop Stanley, in which the reviewer presses into the service, side by side with Mr. Stanley's Memoir of his good father, one more recently published by a Dissenting minister of Norwich. The reviewer sanctions with his approbation an opinion expressed by Mr. Alexander, that the Bishop was not quite sound and evangelical in respect to "the doctrine of justification by faith alone." The following anecdote is worth having:

"In one of his examinations of a Lancastrian school, the Bishop asked the boys, 'What must we do to go to heaven when we die?' One of them replied instantly, 'Believe on the Lord Jesus Christ, Sir!' With great earnestness the Bishop rejoined, 'And what else?' 'Nothing, Sir!'"

They who think, with the reviewer, that "the theology of the boy's answer was better than that of the Bishop's question," can have little respect for the theology of Christ's Sermon on the Mount and the Epistle of James. The

reviewer tells well the story of Bishop Stanley's support of Father Mathew, in defiance of the Norwich clergy.

"The city clergy no sooner heard of it, than they remonstrated against the invitation, then denounced it, and then became most ridiculously rude. The Protestant-Association men came out in great strength, urged on, probably, by the remembrance of an old grudge against his Lordship for having once officially rebuked what he regarded as a virulent attack on the Church of Rome. They proceeded to protest against the Bishop's appearing on the same platform with Father Mathew. This was too bad; and though he yielded so far as not to press his invitation to the palace, he would go to the platform to meet the apostle of temperance, Papist though he was. He did go; and as soon as the cheering would allow him to proceed, he indignantly, if not fiercely, denounced the intolerance and presumption of his clergy. The scene was most exciting. The Chairman on the occasion was Joseph John Gurney. When the Bishop entered, Father Mathew was speaking. He gave way to his Lordship, standing, however, in token of respect. The denunciation of his clergy over, Dr. Stanley proceeded to eulogize the benevolence and zeal of the Catholic priest, becoming presently so impassioned as fairly to carry away with him even the cautious and unimpassioned Chairman. It was an opportunity for a painter. The place, St. Andrew's Hall; the chairman, an illustrious member of the Society of Friends; on the right hand, the Bishop; on the left hand, Father Mathew; around the chair, the leading advocates of the temperance cause; in the foreground, the citizens of Norwich in crowds, energetically responding to the episcopal assertion of liberty of conscience, liberty of action and liberty of speech."

The other articles are on Walpole's *Ansayrii*, or the Assassins; Francis's History of Railways; Dr. Chalmers; the Manchester School of Politics; and the last step of the French Revolution. The selection of subjects indicates that the Congregationalists of Great Britain take a much wider range of reading than they did some twenty or even ten years ago,—the result, we hope, of a higher standard of education amongst them, and of greater liberality of thought. The Brief Notices seem fair. The reviewers gravely censure Dr. Ware's *Sketches of European Capitals* (just reprinted by Mr. John Chapman as the first of a series entitled Chapman's Library for the People), as abounding in absurd exaggerations and ridiculous prejudices,—as a distillation of national prejudice and perhaps offended vanity, under the guise of a lofty and impartial judgment.—Stitched up with the No. is an address from Rev. J. Scott Porter, of Belfast, to the readers of the *Eclectic Review*, in reply to a review of his *Principles of Textual Criticism*. Mr. Porter has made out a strong case against the fairness of the reviewer, who appears to have availed himself of the opportunity of exalting the merits of Dr. Davidson's *Lectures on Biblical Criticism*, while professing to review the book of his rival. Mr. Porter had just cause for complaint against the *Eclectic reviewer* and Dr. Davidson, who assailed him in *Kitto's Journal of Sacred Literature*. But we could have wished he had used the retaliating lash more gently. We always regret to see theologians, and especially divines, illustrating in their writings the proverbial *odium theologicum* and multiplying the quarrels of authors. The *Principles of Textual Criticism* is so valuable and soundly learned a book, that its author may pass by with indifference imputations (far from disinterested) of plagiarism and non-acknowledgment of the merits of authors from whom he has borrowed nothing.

The Gentleman's Magazine and Historical Review, January, 1852.

THE conduct of this Magazine by Mr. Bruce is highly creditable to his skill and liberality. In the Preface to the volume just completed, he disclaims all party purpose, and promises that his Magazine shall "be distinguished by its calm and truthful sobriety, by its careful dealing with facts, by its fearless assertion of whatever is true, and its support of whatever is wise and good among all classes and parties of mankind." The current No. contains three

interesting biographical articles, the subjects of which are Olympia Morata, Ulrich Von Hutten and Bishop Jewel. The latter has ample justice rendered to his merits. Strict historic justice would perhaps make the shades of his character a little stronger. He was a timid Reformer, and lacked the spirit of martyrdom, and when firmly seated in power was intolerant of the Non-conformity with which, in the times of the Marian persecution, he had at Frankfort and Zurich actively sympathized. But he was a learned and an able writer, and as keen and able a controversialist with the Popish writers as the Church of England has ever produced. The writer dwells pleasantly on the epistolary characteristics of Jewel.

"There is not a letter throughout the correspondence in these volumes that does not testify to the gentleness and sincerity of Jewel's nature. Offenders come in for something of rugged civility, it is true, but let the writer be speaking of or to a friend worthy of his love, and straightway there is an expansion of heart, a warmth of affection, and a true earnestness of esteem, that win our admiration. His serene temper is seldom disturbed; in his most anxious moments he has thought for others. Nelson, as he sailed toward the French fleet off Trafalgar, could write home directions for preventing little Horatia from falling into the horse-pond; so Jewel in the midst of storms could think of the 'perry' for one who loved the beverage; and as for vigorous language, he falls far short of St. Bernard in distributing it, without reference to the pain it might give, when occasion required. There is something now and then even frolicsome in his expression, as where he laughs at the supposed infirmities of old age in Julius, and declares that he could give him anything to serve him, 'Yea, even a halter,' with all his heart. We can ourselves almost hear that 'brawling' child who used to annoy his quiet at Zurich, and of whom there is a graphic reminiscence in one of the postscripts. But how the reminiscence is sugared to the mother by the tender kiss, the '*basioium*,' sent to the noisy little fellow, whom he loved despite of his boisterousness—and then what gallant messages to the matron, and how the gravity of the Puritan is mingled therein with the gay courtesy of the Cavalier!"

To antiquarian readers the pages of this Magazine still present matters of great interest. Mr. Wright gives the first of a series of "Wanderings of an Antiquary," illustrated with excellent wood-cuts. The Roman iron district of the Forest of Dean has furnished him with a good subject. A rocking-stone near Ross, visited by Mr. Wright, occasions him to observe,

"If I could bring myself to believe that masses of rock like this were so placed by the hands of ancient Druids, I should conclude that there never was a grander spot chosen for the performance of their superstitious worship than that occupied by the Buckstone. It stands near the top of the hill, in a small open space, so that it is visible from a distance, with a magnificent amphitheatre of lofty hills, generally covered with wood, around, and the deep valley of the Wye hundreds of feet below. But the geologists have taught me, and my own observations have certainly led me to believe them, that we owe the rocking-stones to natural causes, and that they are not artificial. Our excursion up the Kymin afforded us a practical confirmation of this. In the midst of the wood we observed here and there numerous masses of the same stone going through the process of being made into rocking-stones. They are silicious grit, from around which the soil and the surface of the limestone rock is gradually clearing away under the influences of time and weather, and we met with more than one example where a little more clearing with accidental circumstances would have produced as perfect a rocking-stone as the Buckstone itself. The latter consists of a mass of grit of a pyramidal form, nearly sixty feet in circumference, supported on its apex. The point on which it rests is about three feet around."

The obituary department of the Magazine is, as usual, abundant. The estimate of the character of the late King of Hanover will be thought by most English readers to be unduly apologetical, and in some passages to be eulogistic to a degree that far exceeds historic justice. The character drawn in a leading article in the *Times* newspaper was in a very different strain. Good reason have men like the late King of Hanover and the present blood-stained usurper of France to hate a free press, which accumulates day by day the materials out of which history will hereafter mould the character in which they will be presented to the contempt or hatred of posterity!

INTELLIGENCE.

The National Public School Association.

This Society is growing in power and public estimation. In our next No. we intend to discuss at some length the principles of the Association, and their bearing on religious liberty. At present, we confine ourselves to a few statements of fact. The Society originated in 1847: its resources that year amounted to £40. These have grown each year thus:

1848.....	£345 10 10
1849.....	522 10 9
1850.....	1496 5 7
1851.....	1895 11 6

The operations of the Society during 1851 have embraced lectures and public meetings, controversies and conferences, in most of the important cities and towns in England. Although more than 100 meetings have been held in various parts of England, at which the attendance has been free to the public generally, in no instance has a decision adverse to the principles and working of the Society been sustained, while on many occasions resolutions in favour of the Association have been adopted unanimously or by a large majority. Amongst the public men who have rendered important services to the Association, the Committee have named, with the expression of their thanks, Rt. Hon. T. M. Gibson, M.P.; Richard Cobden, Esq., M.P.; Revs. Drs. Beard, Davison and McKerrow; Geo. Combe, Esq.; James Simpson, Esq., of Edinburgh, &c. The most important document issued by the Executive Committee is the draft of a Bill drawn and sanctioned by eminent counsel. The Bill embodies in a practical form the principles of the Association, and will be introduced into Parliament in the approaching session. Of this admirable Bill we subjoin a brief account. It is entitled, "A Bill to establish Free Schools in England and Wales for Secular Instruction." The first clause gives the title—"The National School Act, 1852." The three clauses that follow authorize the appointment of three salaried Commissioners of National Education for England and Wales. The 6th clause authorizes the Commissioners to divide England and Wales into suitable school districts; but provides that if the majority of the ratepayers in any district memorialize the

Commissioners against the Act, it shall not be put in force for two years after such memorial. The 7th and 8th clauses authorize the ratepayers in each district to elect within a month, and after ten days' notice, a School Committee. These Committees are by the 9th clause endued with corporate powers; by the 10th, they are empowered to purchase existing school premises. The rights are, however, reserved to Trustees of such school-buildings of using the premises for Sunday-schools, or for the purpose of affording religious instruction in accordance with their Trust. The 11th clause authorizes the Committee to erect or enlarge school-buildings; which by the 12th clause they are empowered to let, when not required for the purposes of the Act,—the rent so obtained to go in aid of the school-rate. The Committee may appoint, by clause 13, a salaried Secretary and Treasurer, who will be required to give security. The 14th clause authorizes the Committee to establish, I. Day Schools, for the instruction of children of six years of age and upwards in useful knowledge, industrial training and moral principles. II. Evening Schools, for the instruction of persons of the age of ten years and upwards, wherein similar instruction shall be given. III. Infant Schools, for children under six years of age, in which the education of the moral feelings shall be particularly attended to. IV. Industrial Schools, in which industrial training, and useful knowledge and moral principles, shall be communicated to such young persons as appear to have no means of subsistence except by begging or crime. In these schools, food and shelter shall be given to the children during the day. The 15th clause enacts that the admission to the District Schools shall be free, except to the deaf and dumb, insane, and persons afflicted with contagious disorders. A justice's order necessary to admit to the Industrial Schools. The Committee have the power, under certain circumstances, of expelling or re-admitting scholars. The 16th clause enacts that neither doctrinal religion, nor anything in support of or in opposition to the peculiar tenets of any sect of Christians, shall be taught or enforced in any of the schools; but the Committee may cause the schools to

be closed at set times, during which the children may attend religious instructors. Provision is also made against any compulsion of the scholars' attendance on religious instruction. Any ratepayer feeling aggrieved by the introduction of doctrinal teaching into the District Schools, may complain to the Committee; and if not satisfied by them, may appeal to the Commissioners, who are charged to see the provisions of the Act strictly complied with. The 17th clause vests in the Committee the power of appointing masters and teachers, and managing schools. The 18th clause authorizes the appointment of Visitors of the schools. The 19th provides that existing schools may be converted into Free Schools, under this Act: such schools may, if desired, remain under the management of existing Trustees, but shall be subject to inspection. Payment, in such cases, is to be made out of the school-rate for each scholar receiving secular instruction. The 20th and 21st clauses prohibit in such schools the teaching of doctrinal religion or sectarian opinions within certain hours, to be specified; and provide, that on a report from the Inspector of a violation of the Act in this matter, the schools against which such violation shall be proved to the satisfaction of the Committee, shall cease to be Free Schools under the Act. The 22nd clause prohibits the election of ministers of religion to salaried offices under the Act. The 23rd clause authorizes the Committee to make and levy school-rates on all occupiers of property in the district: such school-rates to be collected by the overseer of the poor, and paid into the hands of the Treasurer. Clause 24 gives persons assessed the power of appeal. Clause 25 provides for the yearly publication by the Committee of their accounts. Clause 26 enacts that the Committee shall each year furnish the Commissioners with a report of the schools under their management. Clause 27 provides that the Commissioners, or Inspectors under their direction, shall examine candidates for the office of Teacher, &c.; and on proof of fitness, shall grant them certificates. The Committees are to choose Teachers from the list of certified persons. Clause 28 provides for the establishment by the Commissioners of Training Schools for Masters and Teachers; also, for the apprenticing to the Masters a limited number of Pupil-apprentices; also, for the

establishment in England and Wales of a limited number of schools for the deaf and dumb, the blind, and those infirm of mind. No doctrinal religion or sectarian opinions are to be taught in any such schools. Clause 30 authorizes the appointment by the Commissioners of a certain number of salaried School Inspectors; and clause 31 provides for the payment out of the Consolidated Fund of the salaries of Inspectors, their travelling expenses,—also of the Normal Schools and the apprenticing of the Pupil-teachers. The last clause is the usual provision for the amendment of the Act by any Statute to be passed during the session.

For clearness and brevity, the draft of this Bill is deserving of especial notice.

To these particulars we may add, that on Jan. 6th Lord John Russell received, by appointment, an influential deputation from the Association. From the statements made by the Prime Minister, it appears that the Education is an open question with the Government. He warmly commended the zeal of the Association in forwarding, from the purest motives, the cause of the education of the people. He expressed his desire that the Association should persevere in its labours till it had created a sufficiently strong opinion to enable Government to adopt its plans. Lord John Russell emphatically repudiated sympathy with those opponents of the Association who have raised the outcry that its character is godless, and that the tendency of the instruction it proposed to impart would be irreligious.

In conclusion, we take the opportunity of stating our deliberate opinion that the National School Association is doing a great work, that their operations have been conducted with equal energy and prudence, and that they are entitled to the support and gratitude of all who value alike education and religious liberty.

Preventive and Reformatory Schools.

A Conference of those who were interested in these objects was held at Dee's Royal Hotel, Birmingham, Dec. 10. On the previous evening a Committee was held, at which Lord Lytton presided, and Sir J. Pakington, M. P., M. D. Hill, Esq., and other gentlemen, took an active part. After an interesting discussion, which lasted till nearly midnight, resolutions were

agreed to for the consideration of the Conference, which, we may here state, were unanimously adopted by it, and were approved by the evening meeting. They were in accordance with the principles set forth in the circular convening the meeting, with a few alterations. Among others, it was observed that no application need be made to Parliament in behalf of the first class of schools for neglected, but not criminal children; all that is necessary being, that the Committee of Council on Education should so modify their Minutes as to embrace a class of schools which are more essential for the ends of good government even than those already supported by them, where superior intellectual qualifications are required for grants.

The Recorder of Birmingham, M. D. Hill, Esq., presided at the morning Conference, which was opened with prayer by the Rev. J. Clay, Chaplain of Preston Gaol; the prayer was not only doctrinally unobjectionable, but was beautifully expressive of the Christian aspirations of those present: it was followed by the Lord's Prayer, in which most audibly joined. Mr. Hill gave an admirable and comprehensive opening address. He was followed by Mr. Hubback, the Secretary, and the zealous friend of Ragged Schools at Liverpool; Mr. Pown, Recorder of Ipswich; Rev. W. C. Osborne, Chaplain to the Bath Gaol; Moncton Milnes, Esq., M.P.; W. Whitmore, Esq.; Rev. S. Turner, of the Philanthropic School at Redhill; J. C. Symons, Esq., Inspector of Prisons; Rev. E. Chapman, of Bristol; Rev. J. Clay; and — Adderley, M.P.

At the evening meeting, Mr. Hill again presided, and the meeting was addressed by the Rev. T. Carter, Chaplain of the Liverpool Gaol; Rev. F. Bishop, Liverpool Domestic Missionary; Rev. J. Brookes, Birmingham Domestic Missionary; Mr. Locke, Secretary to the London Ragged Schools; Rev. R. L. Carpenter; Mr. Alexander Thompson, Chairman of the Aberdeen County Prisons' Board; Alderman Lacy; Rev. J. Powell, Chaplain of the Warwick Juvenile Asylum; C. H. Branbridge, Esq.; Rev. J. Field, Chaplain of the Berkshire Gaol; Mr. G. Edmonds, Clerk of the Peace; and Mr. Adshead, of Manchester. Letters were read from members of both Houses (including Lord Brougham), and other influential persons, expressing their interest in the movement. Though the attendance was not very

large, it comprised many old and tried philanthropists, and several ladies,—among others, the Hon. Miss Murray, one of the Maids of Honour to the Queen, who has long exerted herself in this cause, Mrs. Jameson, and Miss Carpenter, of Bristol, to whom a vote of thanks was passed for the service rendered by her book. The Chairman announced that a distinguished lady, whom he was not permitted to name, had offered a prize of £200 for an Essay to carry out the objects of the Conference, the particulars of which would shortly be made known.

The meetings were among the most earnest, cordial and harmonious, we have ever attended. Though the members of the Conference were persons of very different religious opinions and general modes of thought, there was no jealousy or variance; and whilst many spoke strongly of the importance of religion, no mention was made of sectarian differences. If all that the Conference accomplished was making many of the labourers in this great cause mutually acquainted, it would not be in vain. It was very interesting to watch the warm greetings between men who were familiar with each other's works and labours, but had never met before. Love seemed recognized as the end of the commandment. The clergy of a church which is usually chargeable with exclusive bigotry, manifested a kindly liberality: the functionaries of our vindictive laws spoke with a touching tenderness: the chaplains of gaols spoke freely of the evils connected with them. Candour seemed dominant; and the evils of the past were freely owned, under the influence of hope for better things to come.

We trust that a movement has been set on foot which shall not stop till its object is accomplished. Much may be done by the Committee appointed to lay the case before the Legislature; but, as Mr. Milnes justly remarked, Parliament can and will do little unless the public sentiment is aroused. This is a work to which ministers of religion, indeed all Christians, should give their cordial co-operation. We hear that it is in contemplation to publish a full report of the meetings.

Manchester New College.

A party of trustees, subscribers, former students and friends of Manchester New College, to the number of about 50, dined together at the Albion

Hotel, Manchester, Dec. 16,—William Rayner Wood, Esq., in the chair. The vice-chair was filled by Robert Worthington, Esq. After the usual loyal toasts, which were most ably introduced by the Chairman, he gave, "Manchester New College," connecting with it the name of Thomas Ainsworth, Esq., of Cleator, Ravenglass, the munificent founder of the Ainsworth Scholarship, for students of Manchester New College who obtain the gold medal with the M. A. degree in the University of London, of whom there have been several in the last three or four years.—Mr. Ainsworth, in acknowledging the toast, dwelt upon the urgent necessity of continuing to maintain, as he was satisfied that Manchester College had hitherto maintained, a high standard of education in theology and literature, and upon his conviction that in the changes which are taking place in society, men so qualified would be more than ever needed. These feelings, he said, had decided him to offer in furtherance of the object such aid as lay in his power. Mr. Ainsworth's observations were received with deep interest.—Amongst the toasts subsequently given were, "The Professors of the College," acknowledged by the Rev. J. J. Tayler; "The Chairman of the Committee," acknowledged by Mr. Aspinall Turner; "Education without Subscription to Articles of Faith," acknowledged by the Rev. Dr. Beard.—The Chairman then proposed, "The deprived Trustees of the Hewley Fund," and gave the names of the seven gentlemen who, by proceedings instituted about the year 1830, were removed from the administration of this Trust by successive decrees of the Court of Chancery and the House of Lords, under a state of the law subsequently remedied by the passing of the Dissenters' Chapel Act, under the co-operation of all the leading parties in the State, too late to prevent the decision in the Hewley case, but in time to prevent many other Trusts from sharing its fate.—The Rev. Edward Higginson, of Wakefield, as the minister and intimate friend of Mr. Daniel Gaskell, one of the deprived Trustees, acknowledged the toast, and stated that many Dissenting ministers of congregations which had, from the time of the passing the Acts of Uniformity, been assisted in the support of religious worship by annual grants from the Hewley fund, had deeply felt the diminution of their limited incomes, from the cessation of

such grants; and he also referred to the unsectarian and Christian spirit in which the Trust had been administered by the late Trustees, who, without reference to sect or creed, had given at least two-thirds of the funds at their disposal to ministers not of their own denomination; seeking only faithfully to carry out the directions of the founder, that the money should be given to "poor and godly ministers of Christ's holy gospel."—The next toast given was, "The Presbyterian and Unitarian Ministers of the Counties of Lancaster and Chester."—Rev. James Martineau, in acknowledging the toast, drew a deeply interesting picture of the position of a Dissenting minister; who, he said, whilst receiving the education, and expected to maintain the position, of a gentleman, without receiving the respect accorded to ministers of the Established Church, was, in many cases, remunerated in a manner scarcely sufficient to afford him the means of subsistence for his family: while, on the one hand, a great relative increase is taking place in the remuneration of almost all other descriptions of service; and, on the other, the great improvements in general education deprived Dissenting ministers of the resources they formerly had in the conduct of private schools. Mr. Martineau added his belief that the facts, if known as they really existed, were sure to be remedied by the liberality and spirit of the laity; and after the assurance that he spoke in reference to the position of others, and not to his own, concluded by proposing the health of their Chairman, a gentleman who had an hereditary claim to preside over them on the occasion.—Mr. Wood, in acknowledging the toast, referred to the striking statements of Mr. Martineau as to the position of Dissenting ministers of Presbyterian congregations,—a body of men with whom it had been his happiness to have much intercourse, from one of whom he deemed it an honour to descend, and of whom, as a body, from the position in which he stood as the administrator of a small Trust for their assistance, and from the knowledge which this position gave him of their feelings and their struggles, he felt bound to say that they never sought, as a reward, worldly distinction or worldly wealth; but were, he feared, subject to privations from the altered circumstances of society, which he most deeply regretted. Mr. Wood added that there was no object which

he had more at heart, if such could be accomplished, than the raising of a fund which might supply the place of the Hewley fund to those who had been unjustly deprived of it.—Other toasts were given, and the meeting separated at an early hour. Amongst the gentlemen present, beside those we have named, were Edmund Grundy, Esq., The Wylde, Bury; John Grundy, Esq., Outwood Lodge; Edm. Grundy, Esq., Bridge Hall; John Grimshaw, Esq., Audenshaw; Samuel Robinson, Esq., Alderley; Richard Martineau, Esq., London; Rev. Edward Tagart, Hampstead; Rev. J. Robberds, B.A., Liverpool; S. D. Darbshire, Esq.; Rev. Richard Hutton, M.A.; Messrs. James Worthington, John Ashton Nichols, Robert Philips Greg, Crompton Potter, Samuel Hibbert, Henry Bayley, &c.

Claims and Rights of the Graduates of the London University.

The University of London was established avowedly to give to those who do not belong to the Established Church, the same privileges as are enjoyed at Oxford and Cambridge by those who do.

In the correspondence between Lord Melbourne's Government and University College, the Chancellor of the Exchequer observed, "It should always be borne in mind, that what is sought on the present occasion is an equality in all respects with the ancient Universities, freed from those exclusions and religious distinctions which abridge the usefulness of Oxford and Cambridge."

The University was made to consist of an Examining Board of thirty-eight prelates, clergymen, and gentlemen, with Lord Burlington as Chancellor. More than one Act of Parliament has been obtained in pursuance of the above pledge, for the purpose of according "equality of civil rights" in respect of the legal profession; and in deference to it, the late Medical Registration Bill was withdrawn by the present Government.

In 1840, the University developed a scheme for the admission of their Graduates, with the right of electing the Executive; but after receiving careful elaboration, this was suddenly dropped.

The following were the principal resolutions respecting it:

"That, as soon as the Graduates of three years' standing shall amount in

number to 300, it will be expedient to constitute the said Graduates and all future Graduates of the same standing, together with the persons who then or thenceforth shall be, or shall have been members of the Senate, the electoral body of this University.

"That it is expedient that, as soon as the electoral body of the University shall be constituted, one-sixth part of the members of the Senate shall annually retire, those retiring not being re-eligible at the next ensuing election.

"That the electoral body shall determine who shall be eligible to the vacancies thus created."

There were "300 Graduates of three years' standing" in December, 1848. Early in that year the above resolutions had attracted notice, and a deputation of Graduates waited upon the University to make inquiries respecting them. They were then informed that the scheme had been since dropped; but the matter being pressed, it was on the 12th July, 1848, resolved,

"That the Senate are not prepared at present to apply for a new Charter, but that, in compliance with the request of the deputation of Graduates, they will make known to the Secretary of State the desire of a number of the Graduates to be represented in that body."

On the 28th, Sir George Grey was waited upon, and the following points (*inter alia*) were submitted to his consideration on the part of the Graduates:

"That, by the present Constitution of the University, the Senate is a body completely isolated from the Graduates, and having no means of communication with them; and consists of members of other Universities, whose position and character will be very slightly if at all affected by the success or failure of the University of London.

"That the Graduates of the University itself have at present no part or influence in the University; and their desire is to be admitted as a recognized and distinct part of the corporate body, they being in fact the parties principally interested in its welfare.

"That at Oxford, Cambridge and Durham respectively, the Convocation of Graduates forms an important part of those Universities; and the Graduates of the University of London are desirous of obtaining privileges similar to those enjoyed by the Graduates of the other English Universities, according to what they believe to have been originally contemplated by its pro-

moters, and with such modifications as the peculiarity in the nature and objects of the London University may render proper."

Sir George Grey replied, that the desire of the Graduates was very natural and proper, and should have his best consideration; but he must communicate with the Senate before answering further.

Early in 1849, the Committee of Graduates summoned a general meeting of their constituents at the Freemasons' Tavern, when the views of the aggregate body were expressed in the following terms:

"That the Graduates shall in future form part of the body corporate of the University; that the government of the University shall consist of a Chancellor, a Senate and a Convocation, the last to be composed of all Graduates of a certain standing; that, eventually, the Senate shall be elected by Convocation; that all alterations in the fundamental law of the University shall require the assent of Convocation; that, while the general executive management of the University shall be confided to the Senate, it shall be subject in certain cases to the veto of Convocation."

A scheme based upon the foregoing, and modelled chiefly upon the scheme of 1840, was transmitted to Sir George Grey on the 3rd April, 1849, as a basis for further discussion, and by him to the University. That body resolved,

"That the Senate, while it is desirous that the Graduates should hereafter be admitted to a share in the government of the University, cannot recommend to the Secretary of State the adoption of a Charter founded upon the proposition submitted to him by the Committee of Graduates."

It was believed by the conductors of the movement, that the University, in adopting these resolutions, could not be fully aware of the interest felt in the matter by the Graduates generally. They therefore circulated a declaration, founded upon the above communication of Lord Melbourne's Government, and embracing the points originally submitted to Sir George Grey. This was signed by 361 of the then Graduates, comprising *all* the Gold Medalists of the first rank; 45 other Gold Medalists, 13 Medical Scholars, 12 Art Scholars and all the Law Scholars, 15 Exhibitioners, 4 LL.D.'s, 69 M.D.'s and 34 M.A.'s. It was then forwarded to the University, with a letter drawing at-

tention to the above particulars, but was met by the resolution or minute next stated:

"21st May, 1851.—The Senate of the University of London has taken into consideration the declaration of the Graduates of the University of London, transmitted to the Registrar on the 10th February, 1851.

"It seems to the Senate, that the question raised by that declaration is not one which the Senate can with propriety discuss. The members of the Senate have under the present Charter been selected by the Crown. They act under the superintendence of the Secretary of State. It is, in their opinion, not for them, but for the authority which appointed them, to determine whether the fundamental constitution does or does not require alteration."

On the receipt of this minute by the Graduates' Committee, it was resolved, "That the Committee regrets that the Senate now decline to consider the claims of the Graduates, and feels it its duty to press the admission of the Graduates into the University by all legitimate means." A letter was accordingly transmitted to Sir George Grey, which, after recapitulating the proceedings already stated, down to the resolution of the Senate, continued,—

"That resolution compels the Committee to apply to you to originate those changes which they feel are necessary to give to the University of London its promised equality with the older English Universities, and to secure its permanent prosperity and usefulness. They think that it will be more easy now than at any future time to settle the mode in which the Graduates shall be admitted to that share in the government of the University which the Senate concur with them in considering as a thing desirable in itself; and if you should intimate your willingness to entertain the subject with a view to the final settlement of the question, the Committee, when informed of the objections to their former plan, would gladly submit another, to obviate, if possible, every objection.

"The Graduates, as appears by their declaration, do not now press for the adoption of any particular scheme; and the Committee are confident that the Graduates will be ready to receive gratefully any constitution which will give to them powers of united action, and a legal status in the University.

"The Committee therefore respectfully request that you will determine that the fundamental constitution of the University ought to be altered so as to admit the Graduates into the corporate body of the University, with such powers as may be deemed fitting. If, however, you should consider that further inquiry is necessary to enable you to decide upon the propriety of such alteration, they beg that you will cause such inquiry to be made, and that you will provide that suitable opportunities shall be afforded them of assisting thereat."

The occurrence of the long vacation, and the ill health of Sir George Grey, combined to induce the Committee to refrain from pressing an immediate answer. Before last Christmas, however, his attention was again drawn to the matter; but no reply has been received. The result is, that after four years of serious sacrifice, in time, labour and money, the Graduates find in the body now comprising the University of London only an additional difficulty in the way of its avowed object. It has up to this time prevented "an equality in all respects with the ancient Universities, freed from those exclusions and religious distinctions which abridge the usefulness of Oxford and Cambridge."

The Graduates are not fighting for an abstract principle. They complain of practical ill results, arising from the present constitution of the University. The late supplemental Charter is a proof. Either the very important measures proposed thereunder were wise and valuable, or the universal condemnation which both received out of the University was well founded. In the former case, great good has been lost to the University by its slight hold on those who are affected by its proceedings; in the latter, they would, but for the Graduates, have occasioned a great evil, in utter ignorance of what they were doing.

A new importance has been given to the question between the University and the Graduates. "Equality in all respects" undoubtedly embraces the Parliamentary franchise. The present juncture calls for serious consideration as to the duty, not only of the Graduates, but of those who first insisted on or can now aid in enforcing their right to the full honours of a virtuous education. No more is claimed than is justly due; but all may be lost if the former communications of the Govern-

ment are allowed to be forgotten. The facts are these:—There are now nearly 700 Graduates, of from one to twelve years' standing, and whose average age of life is not less than twenty-seven years. Their numbers are increasing at the rate of 100 annually; and the increase is progressive. They are the *élite* of above 100 institutions, whose aggregate wealth, as well as their public influence, exceeds, to all probable thinking, that of the Oxford and Cambridge Colleges. They would, therefore, already present a constituency superior in number to many which are now represented by two Members in Parliament. They are, moreover, of an average of age already desirable; self-organized under distressing disadvantage; of widely diversified habits of thought, feeling and occupation; and not easily accessible to unworthy influences.

University Hall.

We desire to direct the attention of our readers to the proceedings of the Council of University Hall on Dec. 23, 1851, which they will find in our advertising columns. The appointment of Rev. Richard Holt Hutton, M.A., to the Principalship, about to be vacated by Mr. Clough, has our hearty approbation. We are rejoiced to see this office bestowed by the Council on one who from the commencement of his professional education has identified himself with the Protestant Nonconformists of England. We honour the integrity of men like Mr. Newman and Mr. Clough, who, after having completed their education at Oxford, decline, at the cost of their professional advancement, a continuance of conformity; but we hold in still higher honour those who from the outset obey the dictates of an enlightened conscience, and deliberately choose the unhonoured path of Nonconformity. Mr. Hutton pursued his academical studies at University College, Manchester New College and the University of Berlin. He took the degree of M.A. in the University of London in 1850, on which occasion he carried off one of the Gold Medals, while his friend Mr. J. H. Tayler gained another. The Council of University Hall may be congratulated on having obtained as their Principal a man of such high character and varied attainments as Mr. Hutton, and we hope they will be supported by the liberal Nonconformists of England, and

enabled to offer their new Principal an income not unworthy of his acceptance.

Anniversary Meeting at Nantwich.

On Sunday, Dec. 7, the annual sermons in commemoration of the re-opening of the old Presbyterian chapel, Hospital Street, for public worship, were preached by the Rev. J. R. Beard, D.D., of Manchester. Both services were well attended; indeed, the chapel was crowded in the evening. The subject of Dr. Beard's discourse in the afternoon was, "Salvation irrespective of diverse Churches and Opinions." Taking for his text Acts xv. 11, "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they," the preacher shewed how utterly unchristian it was in any sect to demand rigid uniformity of belief as essential to salvation. He explained in the clearest manner the great source of dissension between the Jewish and Pagan converts to Christianity—the necessity of circumcision. He shewed how Paul combated this cherished idea, and what a hindrance and stumbling-block it was to the success of his labours. He then shewed how the apostles agreed to surrender their Jewish prejudices to the welfare of the church; and enlarged upon the benefits that would arise to the church of Christ *now*, were all the various sects and parties to merge their *doctrinal differences* in an earnest co-operation to practise the *Christian character*,—and concluded with a fervent and eloquent appeal to his hearers to make it the business of their lives to become *Christians indeed*; to sink all sectarian pride and bitterness in the well-spring of Christian love; like their great Master, to go about doing good; to be earnest and zealous doers of good works, through faith in Christ's promised rewards to the faithful servant.

In the evening, the Rev. gentleman delivered a powerful and eloquent discourse on "the Origin and History of the Doctrine of the Atonement," from John xi. 47—50. He first gave an explanation of this passage of scripture, and shewed that it was from a false idea of its true meaning that it was so often quoted in support of the popular doctrine of the atonement;—that the belief which gave rise to the sacrifice of Jesus had been prevalent for ages, and was then the belief of all nations. He shewed how mankind had begun offering of their substance to placate the

wrath of their deities, till at last "they offered the fruit of their bodies for the sin of their souls," in order to avert impending wrath. After painting many of the fearful scenes that have been enacted under this false and degrading idea of the Divine Nature, and describing some of the horrid acts of cruelty that have been perpetrated in the name of the Deity, he shewed the scriptural character of God and the scriptural idea of the atonement. He dwelt, with a fervour that communicated itself to his hearers, on the loving nature of our Heavenly Father as exemplified in the parable of the Returning Prodigal. The discourse was extempore, and, though it occupied more than an hour, was listened to throughout with the closest attention and interest.

On Monday evening the usual soirée was held, when about 180 friends partook of the social meal. After tea, the assembly adjourned to the chapel, and the chair was taken by the Rev. F. Hornblower, the minister of the place. In addition to Dr. Beard, there were present Rev. John Wright, of Macclesfield; Rev. John Robberds, of Liverpool; and Rev. James Malcolm, of Chester.

The Chairman, after a few preliminary remarks, as there were many persons present of other creeds, entered upon the reasons why he and his congregation held these meetings. They wished, if possible, to soften down some of the asperities of religious animosity and bigotry; and therefore requested them not to give credence to all they heard to the discredit of Unitarians, but to come and hear for themselves. If Unitarian teachings were in accordance with scripture, at the least they ought to forbear their condemnation. Unitarians gave every one credit for sincerity as long as they acted in conformity with their belief, and they asked the same liberality of sentiment from others. After dwelling on various topics interesting to Unitarians, and explanatory of their motives in inviting the attention of their Christian neighbours to their opinions, Mr. H. called upon

The Rev. James Malcolm, who, in speaking to the sentiment of Civil and Religious Liberty, and the present aspect of Unitarianism, glanced back to the time when our chapels were built in out-of-the-way back places. He denounced the spirit of persecution which drove them to this necessity;

but he gloried to think that even then, when property, liberty, and even life, were at stake, high and brave hearts were found to dare all, to worship God according to their consciences. He then adverted to the passing of the Dissenters' Chapels Bill, by which our chapels were secured to us; and that now we were permitted to build our places of worship where we pleased, and worship God when and how we liked, none daring to make us afraid. He thought, perhaps, that the absence of direct persecution was one great cause why our societies did not increase as they ought to do; but let the least sign of a persecuting spirit arise, and vast numbers would declare adhesion to the principle of religious liberty. Although many said that we were not progressing as a religious society, he declared that our opinions and principles were making rapid progress; that vast numbers were Unitarians who did not know it, — thousands were Unitarians and dared not avow it. In proof of this, he would ask them to mark the progress of society—the tone of the current literature—the researches of philosophical investigation—the discoveries of science. In this portion of his speech the Rev. gentleman was exceedingly eloquent and impressive. In opposition to the popular dogmas, he shewed that our literature did not address itself to a debased nature; and in addition to this, the usages of society condemned the idea and disproved the doctrine, for we trusted each other as upright. It was therefore only in professed theological teachings and books that we found the old scholastic dogmas and unworthy doctrines, and they were fast dying out, for people do not practically act in accordance with what they profess to believe. Even the elect condescend to do good works, so he would not despair. Let the religion of Christ live, and we should live; let that flourish, and we should flourish just so far as we preached and lived the doctrines he taught. Our course, then, as Unitarians was, to strive to raise ourselves, and all whom we could influence, up to the standard of Christian excellence.

Mr. Philip Barker moved a vote of thanks to Dr. Beard for his valuable services of the preceding day, and gave an admirable resumé of the learned Dr.'s discourses, touching on all the principal points in both sermons.

Mr. Edward Heath seconded the vote of thanks, and warned the peo-

ple against being led away with wrong notions and false representations; urging them not to take for granted what others told them, but to hear, read and judge for themselves.

Dr. Beard, after replying to the vote of thanks, expressed the deep pleasure he felt in treading in the footsteps of Priestley, to whose indomitable spirit of free inquiry he bore eloquent testimony. His reputation was now world-wide: the wise and good of all nations knew Nantwich as a place which had conferred honour on itself by having Priestley as a minister. He then proceeded to express the deep interest he felt in the prosperity of the congregation as a portion of the Unitarian church. He entered somewhat fully into the duties of minister and people, and urged them in the most affectionate manner to work together with zeal and harmony. In order to stimulate their zeal, he told them some interesting anecdotes concerning the churches at Hindley and Padiham, and urged them to take a leaf out of their book. He next referred to the important duties we as a religious body have to fulfil, and the urgent necessity there was for us to perform the task assigned us; and among these he would remind them that we have *intellectually* a most important work to perform in this country and this town. Christianity, to reach its full perfection, required the culture of all the faculties: we believed that there was a higher degree of knowledge and virtue to be attained than had yet been reached by man; therefore we were anxious for the spread of knowledge. On the contrary, orthodox teachers of religion thought differently. The popular doctrines are believed, or consented to, without inquiry—indeed, they were told they must not inquire; therefore secular instruction is looked coldly upon. The great aim of the orthodox teachers of religion seems to be to keep the people in ignorance, in order to keep them to their creed. He exhorted them to use all the faculties God had given them to his honour and their own advancement. He reminded his audience how, from the nature of their occupation, they had much time for thought, and that they should take up some special subject of study and follow it out. In order to encourage them, he told them of the success of the Manchester botanists; and after shewing them how these studies of God's works would elevate and refine the mind, he adverted to the misery

that was caused by thoughtlessness and indiscretion, and gave the young some excellent advice against improvident marriages. He closed his eloquent and instructive harangue with calling upon them not to neglect the high interests they were met that night to confer upon; that the destiny of themselves, their children and the neighbourhood, was in a large measure in their hands; that it depended upon the manner in which they fulfilled the duties God demands of them, whether the bright era which was now dawning increased to midday splendour, or be again overcast by the dark clouds of ignorance and superstition.

Mr. Wright then addressed the meeting, and with great precision and clearness enforced the practical duties of Unitarians, and indeed of all who claim the Christian name. He remarked how delightful it was to meet together, as they were that evening, in the spirit of love, and trusted it would lead many to inquire what was Christian truth. How that word *truth* awoke a chord of sympathy in the human heart! Every one thought he possessed it. No man ever retained what he deemed to be error. Truth was always the same. The question then arose, Which of all the professing Christian sects possessed it? Did any of them? How were they to decide? Why by reading the Bible for themselves, and arriving at the truths there contained for themselves. Not to be guided by what this or that church may declare to be saving truth, but go to the fountain-head, and when they had learned in what the truths of Christ's gospel consisted, go forth and work them out in the world. If he read his Bible aright, Christianity was a religion of active duties. God had delegated to man the task of carrying on His work upon earth. Look abroad at the sad scenes exhibited in our streets, in our police courts, in our prisons, and we should find no lack of work. There was work for all, as long as ignorance and vice, and their sure attendant misery, prevailed in the world.

Mr. Robberds spoke next, and commenced by saying that the Unitarians were sometimes charged with being too combative, too fond of picking holes in the creeds and dogmas of other sects; and he confessed it was necessary for us to do so, in order to place what we believe to be truth in the human heart. We wish to diffuse that form of religious influences which we deemed most

efficacious to elevate and sanctify the heart. But while he allowed this was an important part of our duty, he would not have it forgotten that we had other duties as important to perform. We must not only destroy error, but we must practise truth. He would particularly urge upon us, that religious freedom did not mean freedom from religion. He concluded a very able speech by moving a vote of thanks to the choir for their services.

Mr. Wright seconded this motion, and added his testimony to the very superior manner in which that portion of the services was performed.

During the evening the choir sang several hymns, which added much to the enjoyment of the meeting, which was closed by a solemn benediction from Dr. Beard at half-past ten o'clock; and although the soirée had lasted for six hours, still very few left the chapel till the conclusion, and those who remained seemed to regret it had come to an end.

Inaugural Services at the Settlement of the Rev. John Dendy, B.A.

On the evening of Thursday, Jan. 8, 1852, the Rev. John Dendy, B.A., of Manchester New College, was solemnly inaugurated as minister of the Unitarian church assembling in the Bay's Hill chapel, Cheltenham. The ministers who conducted the services on the occasion were the Rev. Jas. Martineau, the Rev. J. R. Beard, D.D., and the Rev. William James. The Rev. Timothy Davis, of Evesham, the patriarch of the district, was also present, as well as Mr. Hill and Mr. Carter, students for the ministry. The congregation was numerous and intelligent, including friends from Gloucester, and members of reputedly orthodox communions. After a short and appropriate introductory devotional service, the Rev. James Martineau delivered a suitable and in many parts brilliant sermon (from 2 Tim. i. 5), illustrative of the essentially moral character of faith. At the conclusion a hymn was sung, and then Mr. Furber, as the oldest member of the society, with a few prefatory words, read the invitation of the church to Mr. Dendy, who in reply read his answer in acceptance thereof, after premising a few suitable remarks. Next, the Rev. Dr. Beard delivered a discourse from 2 Cor. v. 18, intended to aid the young minister in forming a due conception of his office as an am-

bassador for Christ; at the conclusion of which he expressed his strong confidence that Mr. Dendy would prove faithful to the trust to which he had been called, and shew forth in his life as well as in his teachings that the reconciliation of the world to God was the great object of his ministry. The services were concluded by the Rev. William James, who addressed to the members of the church a series of practical observations, marked alike by good sense and Christian feeling.

The impression produced on the audience was, we have reason to believe, of a very satisfactory nature. We must add an expression of our own pleasure. Holding as we do that services of the kind are no less seemly than useful, we are glad that a connection which gives so favourable a promise should have been thus inaugurated. The interests of religion would, we feel confident, be promoted if in all instances the first settlement of ministers were sanctioned and consecrated with similar solemnities.

Unitarianism in Manchester.

A meeting of the ministers and members of the Unitarian congregations of Manchester and its immediate vicinity was held in the Lower Mosley-Street school-room, on Monday evening, Dec. 29. Dr. Ashton took the chair. Mr. Geo. Wadsworth, the Secretary of the Committee appointed at a previous meeting, held Nov. 18, 1850, presented a report, in which it was stated that a course of ten lectures was delivered last winter, on Thursday evenings, in Cross-Street chapel, which, from their able and satisfactory character, and the opinions expressed by those who attended the whole course, the Committee reported as having been greatly subservient to the removal of prejudice, and the promotion of a spirit of inquiry and a more extended charity. Suitable tracts were printed and circulated amongst those who attended the lectures; and the growing demand for them as the course proceeded, indicated increased interest in the subject. The expenditure of the Committee in furthering the objects committed to them had been about £53, towards which upwards of £50 had been contributed by members of the three congregations in Manchester. The meeting adopted an unanimous resolution recommending that another course of lectures should be given by the ministers of

Manchester and its vicinity. An efficient Committee was appointed, and they have, we believe, made arrangements for a course of lectures to be given on the Thursday evenings in Cross-Street chapel, as follows:

Feb. 4. Rev. Dr. Beard—The Bible considered from its own Point of View.

Feb. 12. Rev. Charles Wicksteed—On the Successional in Religion, and the Service of the Past to the Present, illustrated from Scripture.

Feb. 19. Rev. J. J. Tayler—The God of Reason and the God of Scripture.

Feb. 26. Rev. J. H. Thom—Popular Objections to Unitarian Christianity.

March 4. Rev. Wm. Gaskell—God manifest in Christ.

March 11. Rev. James Martineau—The Christian Doctrine of Human Nature.

March 18. Rev. J. G. Robberds—Free Thoughts on the principal Diversities of Belief respecting Christ.

March 25. Rev. R. B. Aspland—The Wise and Compensatory Arrangements of Providence, especially in respect to Christian Truth and Liberty.

April 1. Rev. John Wright—Conversion, Regeneration, and Salvation.

Proposed Club-House for Evangelical Christians.

Some of the leading Congregationalists of London recently met at Radley's Hotel for the purpose of establishing a club, and erecting a hall and offices, "for the use of Evangelical Dissenters." The plan is to erect in London, in a central and commanding spot, a public building, capable of accommodating 1500 persons, in which the anniversary meetings of religious societies may be held; also a Club-House "for the union of Christians, on the plan long adopted by men of the world, for social and friendly intercourse;" and in addition, chambers for various societies, religious and philanthropic. It is proposed to effect these objects by means of a company, with a capital of £60,000, to be raised by shares or debentures. Some advantages may result to the cause of civil and religious liberty from such an institution. But, like their new Collegiate institution, it may be the cause of evil, by withdrawing opulent and intelligent Dissenters from other institutions of which they have been an important and growing element of strength. We have much respect for the Independents; we honour their

sturdy Nonconformity ; but we confess we like them best when acting with other religious bodies. There is when alone a tendency to excessive denominational self-love, the result of a strong consciousness of their numbers, zeal and power.

Mossley.

The church of the Christian Brethren in this place thrives, notwithstanding (perhaps it might be said, partly in consequence of) much persecution from the New-Connection Methodists. The Sunday-school opened in May last now numbers 750 scholars. At the opening of that school collections were made, after sermons preached by Rev. Dr. Beard, of £42. In December last, in consequence of the heavy outlay rendered necessary by the great and un-

expected increase of the school, another appeal was made to the liberality of the church and the kindness of their Christian neighbours, and after sermons preached on behalf of the schools by Rev. R. Brook Aspland and Rev. J. J. Tayler, collections were made exceeding £30. These facts shew that the Mossley people are in earnest. They have, after much difficulty, succeeded in buying land for a chapel and capacious school-rooms, and the building is contracted to be built for about £1100. Of this sum they have raised about £600 in Mossley. For the rest they look, and we think they are entitled to look, to the friends of free Christianity, especially to the Unitarians. An earnest recommendation of their case has been published by Mr. J. J. Tayler, Dr. Beard, Mr. Aspland, and Mr. Brooks, of Gee Cross.

MARRIAGES.

Nov. 9, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. JAMES FLETCHER to Miss MARY HAGLAN.

Nov. 12, at Bank-Street chapel, Bolton, Mr. JAMES LEIGH, of Worsley, to MARTHA, daughter of Mr. James FRAY, Edge Fold, Middle Hulton.

Nov. 27, at Carter-Lane chapel, by Rev. Joseph Hutton, LL. D., WILLIAM BENSON WYMAN, Esq., of Stonebury, Herts, to JANE ANNE BISHOP, daughter of Mrs. STEVENS, Canonbury.

Nov. 30, at the Unitarian chapel, Devonport, by Rev. W. J. Odgers, Mr. J. A. BOOLDS to MARY, daughter of the late William M'GOWAN, purser, R. N.

Dec. 2, at the Unitarian chapel, Bradford, Yorkshire, by Rev. J. H. Ryland, Mr. JOHN WRIGHT to Mrs. ELIZABETH HOWARD.

Dec. 10, at the Great Meeting, Hinckley, Leicestershire, by Rev. G. C. Lunn, Merthyr Tydvil, Rev. JOHN C. LUNN, Lynn, Norfolk, to CAROLINE, daughter of Joseph GRUNDY, Esq., Drayton, Atherstone. At the same time, Rev. A. LUNN, of Boston, Lincolnshire, to FANNY, second daughter of Joseph GRUNDY, Esq., Drayton, Atherstone.

Dec. 25, at the General Baptist chapel, Horsham, by Rev. R. Ashdowne, Mr. JAMES KENSETT, of Slaugham, to Miss MARY ANNE STANDEN, of Newick.

Dec. 25, at the Unitarian chapel, Shepton Mallet, by Rev. J. B. Bristowe, Mr. WILLIAM FREESTONE to Miss ELIZABETH BOND, both of that town. Also, Mr. GEORGE BROWN, of Bedwelly, Mon-

mouthshire, to Miss ANNE PULLEN, of Shepton Mallet, Somersetshire.

Dec. 30, at the Unitarian chapel, Bridport, by Rev. J. L. Short, Mr. JAMES BURCH POWER, of London, to Miss CATHERINE BURBIDGE, of Bridport.

Jan. 3, at the Unitarian Baptist church, Dover, by Rev. T. B. W. Briggs, Mr. WILLIAM MARSH, of Hougham, to Miss HARRIET REEVES, of Sandhurst.

Jan. 9, at St. Saviourgate chapel, York, Mr. WILLIAM STEAD to Miss MILLER, both of that city.

Jan. 11, at Bank-Street chapel, Bolton, by Rev. F. Baker, M.A., Mr. WILLIAM FLITCROFT to SARAH, daughter of Mr. Joshua KENNERDALE, all of Bolton.

Jan. 11, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, Mr. ANDREW SHAW, of Hazlehurst, to Miss ABIGAIL BOTTOMLEY, of Ashton-under-Lyne.

Jan. 14, at the chapel in the Conigree, Trowbridge, by Rev. S. Martin, Mr. SAMUEL REYNOLDS, engineer, to Mrs. ANNE ALDER, both of that town.

Jan. 15, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, Mr. WILLIAM MARSHALL to SARAH, daughter of Mr. John Brooks, all of Ashton-under-Lyne.

Jan. 20, at the Unitarian chapel, New Bridge Street, Manchester, by the father of the bride, Rev. JOHN DENDY, B.A., of Cheltenham, to SARAH, eldest daughter of Rev. Dr. BEARD, of Manchester.

OBITUARY.

Nov. 15, at Fleet, in Lincolnshire, Mrs. MARY MELBOURN, aged 85. She had been wholly confined to her house ever since the latter part of July, 1806, through inability of breathing the atmospheric air of the fens and marshes of this neighbourhood. Desirous of enjoying the public worship of her God and Father, she had her house licensed for that purpose, and the ministers of Lutton conducted it till 1820, when she built a neat little chapel adjoining her house, constructed in such a manner as to enable her to enter therein without exposure to the air. Convenient as it was, and attended by her for many years, the last three years and a half of her life she was wholly disqualified, by a general decay of nature, to enter into her beloved chapel. She was able to converse to within a few hours of her death. She had issued strict orders as to her last consignment. She was not to be interred for a month unless decomposition commenced, which it did, and the interment took place at Lutton chapel on the 27th of the same month. The tomb has been carefully watched, according to order. Notwithstanding these apparent eccentricities, she was a most excellent and kind-hearted woman. Her hand and heart were ever ready to assist in almost every case of distress and human suffering, regardless of petty distinctions of sect or party. It will be long ere her place will be more worthily filled in the village of Fleet. Her house for many years was the "Pilgrim's Inn" both for ministers and other friends. She was strictly Unitarian, and the views of that misrepresented body of Christians were the chief solace and stay of her soul in the immediate prospect of death.

Nov. 20, at Plymouth, in his 80th year, GEORGE BAXLY, Esq., for many years a member of the Unitarian congregation of that town.

Nov. 30, at Park Lane, near Wigan, Mr. BENJAMIN LOWE, in the 85th year of his age. He was a respected member of the Park Lane congregation, and a regular attendant on public worship. The last time he was at the chapel was a month before his death, the first Sunday in November, when he joined in the ordinance of the Lord's Supper. As a farm labourer, he obtained a premium of £4 from an Agricultural Society in Liverpool, as a mark of approbation for the servitude of fifty-six years in the same family in the neighbourhood. He was a truly upright

man and Christian; and in the prospect of his departure from this present state of being, he often said to those around him, that "he was quite satisfied, quite comfortable, quite happy." "Mark the perfect man, and behold the upright; for the end of that man is peace." And who will not say, in the contemplation of such a character, "Let me die the death of the righteous, and let my last end be like his." In the afternoon of Sunday, Dec. 7th, the minister of Park-Lane chapel preached a funeral sermon on the occasion, from the words of the Apostle Paul, Philippians i. 21, "For to me to live is Christ, and to die is gain." The "Annals of the Poor" often deserve to be treasured up in the memory, from the striking fact which they so frequently exhibit, that the truly upright heart is the best foundation for Christian faith, and for all the blessed fruits which it was designed by infinite love to bestow upon man.

Dec. 8, at Liverpool, aged 50, Mr. JAMES BUTLER. He was descended from an English Presbyterian family at Knowsley, and was a zealous supporter of Unitarian institutions both at Liverpool and at Prescot. He was interred at the Presbyterian chapel in the latter place, and a tribute of respect was offered to his memory by Rev. Alfred Hardy, the minister.

Dec. 11, aged 57, JOHN DEAN, Esq., of Silverwell House, Bolton, one of the borough magistrates.

Dec. 14, at his father's house, Ormond Street, Manchester, aged 31 years, CYRUS ARMITAGE, Esq., Jun., late of Ceylon.

Dec. 14, at Hampstead, in the 34th year of her age, CHARLOTTE, only surviving daughter of the late Rev. John MORELL, LL.D., formerly of Brighton.

Dec. 26, at his house in Manchester, after a long and painful illness, Mr. JAMES CHORLEY, in the 59th year of his age. By descent and by personal conviction, Mr. Chorley was zealously attached to the principles and institutions of the English Presbyterians. He was lineally descended through his grandmother from Sir Robert Dukinfield, of Dukinfield, the first Baronet, and the son of Col. Dukinfield, the Cromwellian commander of the troops in Cheshire, and the Governor of Chester Castle. Towards the close of Sir Robert Dukinfield's life, Rev. John Chorley, who

was born about 1702, was chaplain at Dukinfield Hall. He married Jane, daughter of Sir Robert and Lady Susanna Dukinfield, and settled with the Presbyterian congregation at Monton, in Lancashire, probably succeeding, in 1729, Rev. Jeremiah Aldred, who had been minister from 1688. Mr. Chorley continued pastor of Monton till his death in 1764. His widow survived till 1781, attaining 91 years of age. Their only son, John, was a resident of Monton, and was father of Mr. James Chorley, whose death is now recorded. In Manchester, Mr. Chorley was widely known and greatly respected for his zeal in promoting liberal and rational views of religious truth. As a Trustee of Cross-Street chapel, and as a member of various committees and public institutions, he was enabled to render valuable service to the cause which he had at heart. During the year preceding his death, he actively promoted the course of lectures given at Cross-Street chapel under the sanction of the ministers and members of the three Unitarian congregations of Manchester. His house was always hospitably open to Unitarian ministers, both from the vicinity of Manchester and from more distant places. The loss of one so zealous and active will long be felt and deplored. His remains were interred in the family grave at Monton chapel on Jan. 2, and a funeral discourse was preached on the following Sunday by the minister of the place, Rev. T. E. Poynting.

Dec. 28, at York, Mr. JOHN HARLAND Fox, in the 55th year of his age.

Mr. Fox was the son of a schoolmaster at York, who had been one of the Unitarian Baptist Society, the formation of which by the study of the Scriptures and mutual discussion has been related, in a very interesting manner, by the late Mr. David Eaton. Its members continued for several years to carry on their worship separately from the Presbyterian congregation of St. Saviourgate, and to maintain their peculiar discipline and rites as Baptists. An approximation, however, gradually took place; and, when their meeting-house was destroyed, in consequence of the formation of a new market-place in York, most of them united themselves with the older body of Unitarians. The pastor of the St. Saviourgate congregation had aided, though he had not originated, the movement which ended in their abandonment of orthodoxy; the students of the Manchester New College had preached in their pulpit and taught in their Sunday-school, of which Mr. Fox was long the principal manager. From this union the

congregation of St. Saviourgate derived a very valuable accession of zealous and intelligent members, and to none might these characters be more correctly applied than to the subject of this memoir. He was sent to business at the early age of eleven, and must therefore have owed in great measure to his own unremitting exertion the mental culture which he possessed and turned to such good account in later years. His employer soon discovered his valuable qualities, and from a very subordinate station he gradually rose to a partnership in the business, never having quitted the house with which he was originally connected. His desires in regard to wealth were very moderate; competence he wished for as the means of leisure and of doing good to others; but he aimed at nothing more, nor was ever drawn into those schemes by which many around him, making haste to be rich, brought ultimate ruin on themselves and others.

The same union of intelligence, high principle and sound judgment, to which he owed his advancement in life, being joined with a strong desire of public usefulness, enabled him to render important services to his fellow-citizens, as well as to the religious society of which he was a member. He was actively engaged, along with Mr. Wellbeloved and others, in the formation of the York Institute of Popular Science and Literature, and, as Secretary and Treasurer, discharged for many years by far the most laborious and important of its duties. He neither hastily took up nor hastily laid aside a plan, but when convinced that he was employing right means for a worthy end, worked steadily on, confident that success would crown perseverance. His calm temper and conciliating manners especially qualified him to promote the interests of an institution which was viewed at its first projection not only with coldness but hostility, as if its founders had been influenced by sectarian or political motives. He lived to see justice done both to them and to their undertaking, and the Institute established on such a basis as to justify the hope of its permanent usefulness. He also took an active part in the establishment of a public cemetery, thus providing a beautiful and quiet resting-place for the dead, in the room of modes of sepulture shocking to sense and revolting to feeling. When his own remains were deposited there, a large attendance of the Committee and other members of the Institute attested their estimation of his long and faithful services.

As a member of a religious society, Mr.

Fox shewed the same judicious activity and unostentatious desire of usefulness. He was the Treasurer and Secretary of the St. Saviourgate congregation, and to him they looked as the person best qualified to take the lead in all their affairs. Those who were present at the presentation of the testimonial to Mr. Wellbeloved in 1845 (see C. R. of that year, p. 573), will not easily forget the feeling and propriety with which, on behalf of the congregation, he addressed their beloved pastor. It would have been little in accordance with his simple and unassuming character to have made a display of individual religion. His intimate friends, however, knew that his convictions on this subject were strong and deep, being founded upon personal inquiry into the Scriptures, and that he was careful by religious reading to preserve and strengthen them. His place as a worshiper was never vacant, except when failing health compelled his absence. His attachment to Unitarianism as a definite and scriptural system was not shaken, but rather confirmed, by the attacks which, both from within and without, have been made upon it. Speaking in a letter to a friend of a recent publication, which he characterized as "a quiet and simple antidote to both bibliolatry and spiritualism," he says, "We are not likely indeed to fall into the former error; but the doctrines of the spiritualists seem to be very attractive to young and imaginative minds, and were, if they are not now, threatening to undermine the old bulwarks of scriptural Christianity. If man had no other guide than his own feelings and emotions, every age would have a new system of faith, and every mind a distinct conception of duty. All the errors of all the sects might be perpetuated upon this principle, and all that is really good and spiritual be sacrificed to some popular enthusiast or dreaming visionary. If one man may believe in the authenticity of Christ's mission simply because he *feels* that it must be true, there can be no reason why the Roman Catholic (who has been educated in another school) should not *feel* the truth of all the superstitions he has been taught. And so after all, as you say, there seems no safer resting-place than old Unitarianism." His political opinions and conduct were characterized by the same moderation and sound judgment. He never made himself conspicuous as a political partizan, but he steadily supported every measure for the advancement of liberty and knowledge, and adhered to that party in politics which he believed to be friendly to this object, though his

wishes may have gone beyond the limits which prudence or necessity prescribed to its leaders.

Mr. Fox enjoyed the intimate friendship of the late Miss Popple, of Welton, near Hull (known by her signature of Miriam to the readers of the *Christian Reformer*), and was consulted by her in all the arrangements which she made for establishing a chapel and school in that village. He was designated by her, along with Dr. Hutton and the late Rev. Samuel Wood, as a Trustee for carrying out her benevolent purposes after her death. Mr. Fox had been much concerned at the delay which had occurred in the fulfilment of those purposes since the lamented death of Mr. Wood; but he lived to know that all difficulties had been removed, though not to take any part in the duties of the new Trust. His health had been seriously impaired by an attack of illness in the spring of 1851; he rallied during the summer, but never recovered his strength. His death, which was at last sudden, was pronounced to be the result of entire exhaustion of the vital powers. He had been a widower for several years, and his children were settled at a distance from him; but he received all the care which declining health required from his excellent sister, whose devoted attachment to him is a proof of the affection which he inspired in those by whom he was most intimately known. K.

1852. Jan. 4, aged 18 years, EMMA, daughter of the late Mr. Edwin OLIVER (see C. R. I. 265), and granddaughter of the late Mr. James Oliver, of Dukinfield (see C. R. VIII. 68). On the 2nd of January, this amiable and excellent young person attended the annual social meeting of the Dukinfield congregation, in the preparation of which she took an active share. After an evening of great enjoyment, she returned home, was attacked on the following day with inflammation, and in a few hours was a corpse. She had been for twelve months a teacher of the Dukinfield Sunday-school, and was greatly respected and beloved by her scholars and fellow-teachers. The solemn event was improved by Rev. R. Brook Aspland in an occasional discourse delivered to a very crowded congregation in the large school-room, January 11th.

Jan. 12, at Hampstead, in the 73rd year of her age, ELIZABETH, youngest daughter of the late Rev. John Reynell, of Thorverton, Devon, and relict of the late Rev. J. MORELL, LL.D.